Evangelical Christendom

Sept.-Oct., 1931

A Day of Prayer for the Nation

THE World's Evangelical Alliance, being a central and representative body, has often been called upon to exercise its influence and to lead the Christian forces of the Nation in times of peace and war. The fact that the Alliance enjoys wide-spread confidence has been demonstrated during the past few weeks by the numerous appeals made to its Council, from widely separated parts, to appoint a day of Prayer for the Nation. That we have reached a grave crisis in the history of our country has been and is apparent to all thinking people. No one can have listened to the two recent wireless talks by the Prime Minister without realisation that more than a National Government is necessary if we are to weather the storm of which there were forebodings in August last and which has involved the Nation in measures of economy and safety involving sacrifice on the part of all for the general good. We do not propose to enter here upon the political and social issues of the past weeks; it is the spiritual issues upon which we wish to speak, and to lay emphasis upon, for, as the Archbishop of York has recently pointed out, "the formation of the National Government points to an obvious duty for Christians—no novel duty, but one that presses now with special urgency—the duty of prayer for our Country, and for its Government with which we are associated by ties of financial or commercial intercourse." We could and do wish that the Government itself could have given some lead in the direction of spiritual issues. It was done during the late War, and this official recognition of the place and power of prayer to God was a turning-point in the protracted struggle which ended shortly afterwards in the Armistice of November, 1918.

The Archbishop of Canterbury issued a call to prayer, responded to by a unanimous resolution of the Federal Council of the Evangelical Free Churches, which, without appointing any set day for prayer, invited all Christian people of all branches of the Church of Christ in our land to pray for the guidance of God to be given to the Nation, and especially to those in responsible public positions, "that they may be enabled to discern, and strengthened to do, what is in accordance with His mind and will, Whose spirit is the spirit of justice, brotherhood, and peace." This was followed by a widely printed letter from the Council of the World's Evangelical Alliance expressing the hope "that all Christian people, with goodwill and without prejudice, will pray daily, and where possible unitedly, that God, Who has delivered will still deliver, and grant to those charged with responsibility for the National welfare all needed grace and wisdom and the guidance of the Divine Spirit." The need is clamant that the whole Church should take to heart the present condition of our country, and ask that the spirit of love, patience, and sober-mindedness may prevail. There is also the aspect of humbling and confession, for the precept and promise are true to-day as of old, "If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal

their land." It is not only to emergency measures, to a coalition Government, to international goodwill and friendship, that the leaders of the Nation must look, and upon the issues from which the Nation must rely, but the whole Nation must turn to God, for there are sins of omission as well as commission which call for humbling and confession, apart from which we cannot expect the hand of God to save us. And this emphasises the call to prayer and confession that the mind and will of the Nation and its leaders may be brought into correspondence with the purpose of God, and conscious dependence of His power.

It is in full realisation of this that the Council of the World's Evangelical Alliance have responded to public desire that a Day of Prayer for the Nation should be arranged. It is an act of faith, for at the time of writing it is impossible to judge what the response can or will be. Nevertheless, the large Hall of the Central Hall, Westminster, has been reserved for the whole day of Monday, October 26th, when at 11 a.m., 3 and 7 p.m., there will be sessions mainly devoted to united prayer as the Holy Spirit may guide. We speak for these gatherings the personal and hearty interest of all. It is the eve of the General Election. Many of those in public life who would gladly be present and take part will necessarily be engaged in the various constituencies, but already there is promise of wide-spread co-operation by the leaders of our national religious life, and, as during the War, all walls of partition will be broken down in the interests of prayer and intercession to the one God and Father of all. We gather because we believe in prayer, because we believe it is the great means of getting God's will done; because we believe that prayer releases and procures the Divine energy—it is the spiritual dynamite that blasts difficulties out of the way. There are four great desires to be borne in mind. First, the fact of God must be recognised and remembered in the Nation. Second, we must desire to know the will of God, and ask in accordance with it. Third, the will of God must be done at all costs and all sacrifices. Fourth, we must desire that the hungering of spirit and the atmosphere and act of prayer may be preserved and perpetuated. Then on October 26th we shall hear the voice of God, not only here, but in another place where the destinies of our Nation are largely decided.

Perhaps, after all, this is a great day of God in our national life, that comes only once in a hundred or a thousand years. It has come suddenly, almost unexpectedly. The nation is, as it were, broken up for the time being, in the melting pot, and we must pray that something worthy, some new reign of righteousness and peace may come out of it. We want—how greatly we all want!—the Nation to turn to God, to keep His Sabbaths, to put first things first, and to "seek the Kingdom of God and His righteousness," knowing that this done all other things can and will be added. Once again, we ask for the Day of Prayer on October 26th the self-sacrifice of all, and that sustained interest throughout which will ensure the purpose for which it is appointed. We shall then discover that the call to prayer is a real service to be rendered to our country. Whatever our political views, our social, industrial, or religious ideals, if we pray as agents of the Kingdom of God we can be sure that the petitions offered will have no little effect in the attainment of all that is necessary for our Nation's recovery and prosperity. Only God can help us. The difficulties are real and enormous. A serious determination on the part of the Nation to seek and deserve Divine guidance and help should manifest itself in individual service.

Notes

We draw special attention to the important article which appears on later pages by the Rev. C. M. Chavasse, M.A., M.C., Master of St. Peter's Hall, Oxford, entitled "The Thirty-Nine Articles as the Faith of the National Church."

The General Secretary has returned from his visit to Albania and Italy, and a fully illustrated description of his experiences will appear in our next issue. Mr. Gooch is preparing an illustrated lecture on Albania, and will be glad to speak on the subject by invitation.

Prayer and the National Crisis.—In view of the facts which became public during the latter part of August the Council took steps to issue through the Press a letter dated September 3rd, and signed on their behalf by the Chairman and the General Secretary, containing the following important paragraph:

> In view of the fact that Parliament has been summoned to meet on Tuesday next and will be confronted with matters of grave National concern, there are evidences of wide-spread desire for some spontaneous gathering for United Prayer and Intercession. The World's Evangelical Alliance is appealed to for its services in the arrangement of such a gathering on Tuesday next as Parliament assembles, but owing to the absence of so many and necessary Christian leaders the suggestion is not considered practicable at the present moment. May we, however, be permitted to express the hope, which we find is shared by very many and expressed through correspondence, that on Tuesday next, and throughout the Session of Parliament, all Christian people, with goodwill and without prejudice, will pray daily, and where possible unitedly, that God, Who has delivered will still deliver, and grant to those charged with responsibility for the National welfare all needed grace and wisdom and the guidance of the Divine Spirit . . . . the call to all is *surgum corda* and the essential response "We lift them up unto the Lord."

Subsequently, a moving appeal to the Christian forces of the Nation was issued by the Archbishop of Canterbury, and at the September gathering of the Federal Council of the Free Churches the following Resolution was unanimously adopted:

> That this Council, meeting as it does in a time of grave emergency, when momentous problems concerning the economic and social bases of the national life at home, as well as vital issues of international justice and peace, and also a critical stage in the destinies of the peoples of India are in the balance, joins in the call recently issued by the Archbishop of Canterbury for sustained prayer on the part of Christian people of all branches of the Church in our land for the guidance of God to be given to the nation, and especially to those in responsible public positions, that they may be enabled to discern, and strengthened to do, what is in accordance with His mind and will, Whose spirit is the spirit of justice, brotherhood and peace.

We deal with the arrangements for the Day of Prayer for the Nation (at the Central Hall, Westminster, on Monday, October 26th), in our leading article.

A Postponed Meeting.—The Council had reserved the Queen's Hall, W., for a great United Meeting on Thursday, November 12th, to consider some features of importance in our national religious life, and with special reference to the proposals for reunion with the unreformed Churches, but owing to uncertainty in regard to the dissolution of Parliament and a General Election, the Meeting has been postponed.

Protestantism in Italy.—The following letter has been received by the Council in reply to their communication (reported in our last issue) to Signor Mussolini, on the subject of religious liberty in Italy:

> Ambasciata Italiana,
> 20, Grosvenor Square, W.
> August 12th, 1931.
>
> Dear Sirs,
> I am instructed by the Head of the Italian Government to thank you on his behalf for your letter of the 2nd July last, and convey to you his most sincere appreciation of your acknowledgment of his action in favour of liberty of conscience and worship in Italy.
>
> Yours truly,
> A. C. Bordonaro,
> Italian Ambassador.
>
> The Chairman of the Executive Council,
> World's Evangelical Alliance,
> 19, Russell Square, W.C.1.

We append the letter addressed by the Council to the Moderator of the Waldensian Church, in view of the assembling of their

Synod at Torre Pellice during the first week of September, and signed by the Chairman and Honorary Secretaries :

The Council of the World's Evangelical Alliance, British Organisation, in meeting to-day have taken under special consideration the forthcoming visit to countries of Europe of the General Secretary, Mr. H. M. Gooch, and desire through him to convey to you and to the members of the honoured Synod of the Waldensian Church in Italy, this expression of warm brotherly love in Christ Jesus. We rejoice with you and all labouring for the great cause of life and liberty in Christ Jesus through the proclamation of His Gospel in Italy, and we have not failed to take note with thanksgivings to God of the new day of religious liberty and consequent opportunity which the present situation in Italy provides.

For 87 years the World's Evangelical Alliance has maintained witness to the great fact that the Church of Christ is One Church, many members but one body, and that whether Jew or Gentile, bond or free, all who believe in Him, irrespective of nationality or denomination, are truly "all one in Christ Jesus." This is the larger unity, greater than that of Churches or organisations of any kind, and from the standpoint of the situation in England at the present time, and a world survey of Christian progress, we are convinced that it is to this central Truth in the spirit of Love that all who follow Christ should not only bear witness at the present time, but give to their words practical action in the throwing down of barriers, ecclesiastical or otherwise, which separate rather than unite them in the unity of the Spirit and the bond of peace.

We follow with many prayers and deep interest your deliberations at Torre Pellice, and we pray, and shall continue to do so, that the Spirit of God in renewing and refreshing power may be poured out upon the Churches of Italy, and upon all who love our Lord Jesus Christ in sincerity.

On later pages Rev. E. J. Bradford, late Superintendent of the Wesleyan Church in Italy makes some comments upon Papal Infallibility in the light of criticism of his article "The Pope and Protestantism in Italy" which appeared in an earlier issue of EVANGELICAL CHRISTENDOM.

An Important Proposal.—The relations of the World's Evangelical Alliance to the Continent of Europe render it a kind of clearing house in all matters affecting the Protestant Churches and the maintenance of religious liberty. The very name of the Alliance is a guarantee of its unchanged outlook upon the place and power of the Gospel of Christ, and while it labours in the interests of friendship and fellowship it sincerely believes that it is only through the Evangel that these can be practical and permanent. Already the Alliance is contributing to the training of accepted candidates for missionary work in various countries of Europe, and all its experience and knowledge of prevailing circumstances point to the importance of this service. It was therefore with much pleasure that the Council received the following letter from the Master of St. Peter's Hall, Oxford :

St. Peter's Hall, Oxford.
May 14th, 1931.

Dear Mr. Gooch,

A suggestion has been made to me which I would like to pass on to you. It needs thinking about and would require a good deal of organisation; at the same time, it seemed to me so valuable that I thought it was worth while writing to you and exploring its possibilities.

One of my tutors believes that it would do the men of our Hall a great deal of good if we had one or two lecturers who hailed from the Continent —such a resident would enlarge their views of the world, as well as gaining himself great benefit from an English education. I do so gather that there is a real re-awakening of Protestantism on the Continent, about which this country should know more, and in fostering which this country should take a share. My tutor therefore asked me if it would not be possible to have at St. Peter's Hall one or two Continental Protestants, who were hoping to enter the ministry in their own country. Such a student might be, say, a Frenchman, or a German, or an Italian; and he would go back with a new idea of what Protestant services and religion could be, which in time might have most valuable effects in the Church of his own country.

If you think there is anything in this suggestion, I should very much like to talk it over with you. Would it be possible for the World's Evangelical Alliance to organise an Exhibition at St. Peter's Hall for this purpose? Or is there some one who might come forward with an endowment for such an Exhibition? I can only say that I should welcome such a development; and feel that the World's Evangelical Alliance is the body who ought to have the choosing of such an Exhibitioner. I should be so grateful if you would bear this suggestion in mind and let me know, in due course, what you think of it.

Yours sincerely,
C. M. CHAVASSE.

The General Secretary,
World's Evangelical Alliance,
19, Russell Square. W.C.1.

This important proposal has been carefully considered by the Council of the Alliance, who have decided to found the Continental Exhibition suggested, and for a period of two years to make themselves responsible for the same in the hope that special gifts will be forthcoming and that

eventually some person or persons may wish to endow such an Exhibition, and additional Exhibitions, as the opportunities and scope are not confined to one or two preliminary candidates. The Exhibitions will, of course, be confined to the Protestant Churches of Europe, proportionately to the size and importance of those Churches, and while the conditions are not hard and fast, preference will be given to a candidate who is already a graduate (or about to become one) of his own national University, which would give him the status of a Senior Affiliated Student at Oxford, and would allow him to take a degree at Oxford in two years instead of three, and to read for a Final Honours School, or to take a Degree of B.Litt. without being encumbered with Responsions or the First Public Examination. In acknowledging the decision of the Council, Mr. Chavasse writes: "I cannot say how grateful I am that the World's Evangelical Alliance is so willing to consider this suggestion."

We hope our readers everywhere will bear this important new responsibility upon their hearts and that special gifts will be forthcoming to enable the matter to proceed without financial difficulty.

Presentation to Estonian University—Letters of Thanks.—The Council have received the following letter from the Estonian Legation in London, followed by a similar letter from the Librarian of the Dorpat University acknowledging the safe receipt of the volumes:

Estonian Legation,
167, Queen's Gate,
London, S.W.7
August 19th, 1931.

Dear Mr. Gooch,

Many thanks for your letter of the 10th inst.

I have already received the case and the parcel of books, the very kind gift to the Tartu (Dorpat) University.

The books are already on their way to Estonia, and this valuable collection will be a very great help in acquainting our students of theology with the religious life in England.

Please convey our grateful thanks also to the Religious Tract Society and Messrs. Hodder & Stoughton.

Appreciating greatly the interest taken by your Council in sending us this fine selection of books, and once more asking you to accept my best thanks for all your kindness,

I am, dear Mr. Gooch,
Yours very sincerely,
O. Kallas.

The General Secretary,
World's Evangelical Alliance,
19, Russell Square, W.C.1.

Estonia.—Mr. Adam Podin's Jubilee Celebration—Prince Lieven's visit and report.—We have received the following letter from Prince Anatole Lieven descriptive of his visit to Keila, Estonia, to represent the Council of the World's Evangelical Alliance (British Organisation) at the celebration of Mr. Adam Podin's jubilee of his work amongst the prisoners and lapers of Estonia. We have also received a very interesting account of the celebrations direct from Mr. Podin, the latter being held over until our next issue owing to pressure upon our space: Prince Lieven writes:

Mezmuischa Pilsrundale (Latvia).
August 24th, 1931.

To the General Secretary,
World's Evangelical Alliance,
London, England.

My dear Mr. Gooch,

According to plan I arrived at Reval, Tallion, on Saturday, August 15th, in the morning, and was met at the station by Mr. Adam Podin, who took me later on in his Ford car to Keila, where he lives. The landscape of the country we passed was very picturesque, being principally meadows and pastures reaching to the seashore, and bordered on the other hand by forests. In this surrounding stood not far from each other two prisons, one of these a modern building for heavy criminals, the second one built on the system of barracks destined to the education of convicted young criminals. Mr. Podin often visits these prisons and is always heartily welcomed by their inmates. It has become since several years a custom that Mr. Podin, accompanied by a choir, should visit these prisons every year for Christmas.

In Keila I was heartily welcomed by Mrs. Emily Podin, who shares with her husband all his sorrows and joys, so that this jubilee of his was as well her jubilee, as you may see out of the enclosed programme.

On Saturday evening there was a prayer meeting that gathered the guests in the little wooden Baptist Chapel standing next to the home of Mr. and Mrs. Podin. Philippians 4, 6-7, introduced us into prayer with thanksgiving, and the sure promise of the peace of God filling all hearts.

On Sunday, August 16th, there were two meetings, one at 11 a.m., and one at 5 p.m., with a dinner in common between both.

The first meeting was opened by song and prayer. The mixed choir of Estonians sang with much enthusiasm, the Estonians being a very

musical nation. Then followed the introduction to the festivity by the Chairman, Mr. J. Tähe. He gave a short history of Mr. Podin's work during the last 25 years, then Mr. Podin himself took the chair and related how God had marvellously led him all these years and blessed the mission work in the prisons and amongst the lepers of Estonia. Mr. Podin's prison work began in 1906, when he met in the house of my mother, the Princess N. Lieven in St. Petersburg, Mr. Maximovsky, who was at that time chief of the prison department for the whole of the Russian Empire. He was a very decided Christian and asked Mr. Podin, who had accompanied Dr. Baedeker as translator on several trips through the prisons of European Russia and Siberia, if he would not take up the mission work in prisons. Mr. Podin was not prepared for this question, but when Mr. Maximovsky insisted he said in Russian "chorosho"—which means "all right." The next day he had in his hands a general permit to visit all the prisons of the Russian Empire, all officials being instructed to afford him help wherever and whenever needed. Soon after this meeting Mr. Maximovsky was killed in his official reception room by a young fanatic revolutionary girl, who shot him with a pistol.

Soon after Mr. Podin's address I was requested to take the chair. I spoke in English and was translated into Estonian. I transmitted to Mr. and Mrs. Podin the greetings of the Council of the Evangelical Alliance. I spoke then on the motto of the Alliance, "Unum corpus sumus in Christo," and on the Unity of Spirit. I tried to explain to the assembly the aims of the World's Evangelical Alliance, based on the intercessory prayer of Christ in St. John 17, 20-23. These aims were not primarily a union of churches, but the spiritual union and unity of all those who belong to the One Church which is the Body of Christ. I pointed out, too, that the work of Mr. Podin was supported by the Evangelical Alliance because it was not the work of one special church to the benefit of this church, but a work representing the spiritual union of all believers, independently of any special denomination. I wished Mr. and Mrs. Podin in the name of the Evangelical Alliance many more years of blessed work among Estonian prisoners and lepers. This meeting closed at 3 p m., when all guests were invited to a dinner in common. I was told there were over 200 persons at table.

The afternoon was consecrated to spiritual addresses which were very well attended. I cannot unfortunately give an account of these addresses, as I do not understand Estonian, but I hope Mr. Podin will give a report on this part of the Jubilee meeting himself. In this meeting I addressed the assembly, basing my address on St. John 14, 6: "I am the Way, the Truth and the Life, no man cometh to the Father but by Me." I mentioned that there was only one way leading to God, and that was Christ; but there were many ways leading to Christ, and the work of Mr. Podin was the best demonstration what extraordinary ways God has led the souls of many prisoners and lepers to find Christ, when practically they were hopeless.

On Monday morning I assisted at a meeting that gathered fewer friends, as most of them were bound to go to their daily work. Still I could enjoy this meeting as some of the friends had the kindness to translate for me the Estonian speeches into German.

After the meeting Mrs. Podin took me to her personal field of activity, a small home for 20 orphan children, some of these having lost an infants their parents during the War and the Bolshevist Revolution. The home is simple but very clean. It stands in a big garden full of potatoes, vegetables and flowers of wonderful beauty. It was touching to see how the children beamed with joy when they saw their loving mother coming to visit them.

After dinner in the hospitable house of Mr. and Mrs. Podin we were all photographed next to the car that has been presented to Mr. Podin by the Evangelical Alliance. This car is of very great value to him in his missionary work, for Estonia has few railways but rather good roads that permit to attain any place without fatigue in the shortest possible time. Mr. Podin will attain (D.V.) this autumn the venerable age of 70 years, and has surely the right to avoid unnecessary fatigue.

Before I left the hospitable home at Keila, both Mr. and Mrs. Podin asked me to transmit to the Council of the Evangelical Alliance their best thanks for the greetings of the Alliance, and also for all the help they have received and that has enabled them to carry out the mission work that has been done during all these years.

I was accompanied to the railway station, whence after a hearty farewell the train took me back to Reval (Tallinn).

Sincerely yours,

PRINCE ANATOLE LIEVEN.

Death of the Rev. C. G. Sparham.—The Council received with deep regret news of the sudden death of Rev. C. G. Sparham, a member of the Executive Council, a man greatly beloved and honoured, and who will be greatly missed, alike for his entirely Christlike spirit, and service which he was peculiarly fitted to render. After over forty years spent in China, Mr. Sparham, who represented the London Missionary Society, retired, and subsequently took up work with the Religious Tract Society, to whom also his unexpected home-call will prove a great loss. Such men are rare, and it is difficult to write in few words concerning the loss to earth which their passing entails. We can only give thanks to God on every remembrance of them.

Missionary Reunions.—A new Session of the monthly Missionary Reunions will open at the Alliance House on Thursday, October 15th, at 3 p.m., when Dr. Murray

Webb-Peploe, a grandson of a revered Honorary Secretary of the Alliance, will be present to speak on the subject of the Dohnavur Fellowship (with lantern illustrations). We append a full list of the engagements during the next eight months:

MISSIONARY REUNIONS.

PROGRAMME.

1931.

October 15th.

Speaker:
Dr. MURRAY WEBB-PEPLOE.
"INDIA: THE DOHNAVUR FELLOWSHIP"
(with Lantern pictures)

November 19th.

Speaker:
Mr. RUSSELL ABEL (Kwato).
"EVANGELISATION OF NEW GUINEA"
(with Lantern Illustrations)

December 17th.

Speaker:
RT. REV. BISHOP TAYLOR-SMITH, K.C.B., D.D.
"A MISSIONARY JOURNEY THROUGH SYRIA AND THE HOLY LAND"
(with Lantern Illustrations)

1932.

January 21st.

Speakers:
Mr. EDGAR FAITHFULL and Mr. D. C. HAMILTON
(South Africa General Mission)
"AFRICA IN TRANSITION."

February 18th.

Speaker:
Mr. F. C. GLASS (U.S.A.).
"PIONEERING IN BRAZIL."

March 17th.

Speaker:
Rev. GUIDO COMBA.
"ITALY: THE WALDENSIAN MISSIONS."

April 21st.

Speakers:
Rev. F. J. EELEY and others
(British Jews' Society).
"MISSIONS TO JEWS—THE CALL TO WEST AND EAST."

May 19th.

Speaker:
Rev. J. P. S. R. GIBSON, M.A.
(Principal, Ridley Hall, Cambridge)
"THE ELGON MISSION, UPPER NILE" (C.M.S.).

The Meetings are held at the Alliance House from 3—4.15, followed by Afternoon Tea and Conversation.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

"Why art thou cast down, O my soul, and why art thou disquieted within me—*for* I will yet praise Him."

For a growing sense of the power of the Evangel of Christ, and of the need for its application to all conditions of human life—national and individual.

LET US PRAY—

"In quietness and confidence shall be your strength."

For the Nation in its hour of testing, and that all alike may realise the need for unity and concord in our national life.

For the raising up to Government and Parliament of men and women of truth and righteousness, and whose first impulses are those of loyalty to God and the National welfare.

For Albania, and those in that country who are seeking to place first the things which accompany Salvation.

That wise counsels may prevail among all in Spain representing the Protestant Churches, and that this day of new opportunity may be the day of spiritual achievements.

For the arrangements now being made for the Day of Prayer for the Nation at the Central Hall on October 26th.

That a quickened sense of the need and power of world-wide Prayer may take possession of all concerned with the arrangements for the Universal Week of Prayer, January 3rd to 10th, 1932.

For those suffering repression and persecution, especially in Russia—"if one member suffers all members suffer with it."

For continued guidance in the development of the International Protestant League, under the auspices of the Alliance.

That in this time of difficulty and of increasing financial responsibility the Alliance may find new sources of income for its home and foreign work.

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1932

Sunday, January 3rd, to Sunday, January 10th, 1932

(INCLUSIVE)

FOREWORD

Will Christian leaders and workers everywhere kindly MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during this Week, and will they please circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 3rd, on the texts suggested for this purpose. They are also earnestly requested to urge their people to attend the local Meetings of this united Universal Week of Prayer.

Please arrange to forward a brief report of Meetings held and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To our Fellow-members of Christ's Holy Catholic Church, that is, the Blessed Company of all Faithful People dispersed throughout all the World.

Brothers and Sisters in Our Lord Jesus Christ,

In calling you to united prayer once more, we call you at once to pray for *renewal* in Church and world alike, and to enter yourselves upon "the Way of Renewal."

Year by year, through ever deepening disappointment and distress, the people are learning the real nature of their need. There is a new readiness for "the Way of Renewal," the gate of which is repentance—a revolution of outlook. At the forthcoming General Disarmament Conference one aspect of our readiness for renewal will be tested in the most crucial and far-reaching way. And the way the world comes through that crisis must depend very largely on the leadership everywhere of a Christian Church that has found "the Way of Renewal" for itself.

So we call upon our fellow-Christians, everywhere, publicly and privately, during the first complete week of 1932 to pray for RENEWAL in Church and world alike; to think out what renewal means for yourselves and for your own part of the one Christian family, both in its inner life and in its relation to the world. Then as each step of the way forward is revealed, to go on boldly from prayer to action, since only so can renewal come. Christian prayer is always a preparation for Christian action. And what a number of separate avenues for such action "the Way of Renewal" includes! If in past years our prayers have disappointed us, is it because we have refused to begin to answer them ourselves? "Ye have need of patience, that, *having done the will of God*, ye may receive the promise."

A year of renewal will thus be a year, not of prayer only, but of adventurous activity. And the results of our prayer being answered may be such as to astonish and even distress some among ourselves. That is the penalty of co-operation with God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah lv. 8). Things that to-day we prize as principles may, in the course of renewal, have to take rank as prejudices instead.

The mind of Christ in the New Testament is our unchanging standard, and to study afresh His mind and purpose, with open readiness to seek new light from changing human experiences belongs to the proper condition of Christian renewal. But we know the presence of His Spirit as "guide of those which in His word obey it unto us" (John xvii. 17), if we really want to see with His eyes. All we need in the common hours of inspiration is "to see and not knowing whither we go" (Hebrews xi. 8).

In all the great forward movements of the past individuals have been the crucial factors, with the little groups that gathered round them. So it is likely to be in our days, too. The unit of spiritual progress always is the individual. World-renewal will come as individuals accept Divine renewal and act with the courage of men inspired. Let us, in this day of mingled hope and danger, be "not of them that shrink back, unto destruction, but of them that have faith, unto [spiritual] salvation" (Hebrews x. 39). And let the Week of Prayer to which we call you be the prelude to such Christian action everywhere as shall manifest the presence with us of Him Who "makes all things new" (Rev. xxi. 5).

We are, beloved Brethren,

Yours in the Fellowship of the Gospel of Christ,

WILLIAM EBOR, *Archbishop of York.*
JOHN DUBLIN, *Archbishop of Dublin.*
W. J. P. ROBERTS, *Bishop of Dunkeld and Primus of the Episcopal Church in Scotland.*
A. F. LONDON, *Bishop of London.*
THEODORE WINTON, *Bishop of Winchester.*
E. W. BIRMINGHAM, *Bishop of Birmingham.*
PERCY SHERWELL, *Bishop of Southwark.*
ALFRED BRADFORD, *Bishop of Bradford.*
GEORGE BRISTOL, *Bishop of Bristol.*
HENRY CHELMSFORD, *Bishop of Chelmsford.*
LEONARD ELY, *Bishop of Ely.*
LESLIE HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
J. A. LICHFIELD, *Bishop of Lichfield.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
GUY MANCHESTER, *Bishop of Manchester.*
HAROLD NEWCASTLE, *Bishop of Newcastle.*
B. NORWIC, *Bishop of Norwich.*
THOMAS OXON, *Bishop of Oxford.*
CLAUDE PETERBORO, *Bishop of Peterborough.*
ARTHUR RIPON, *Bishop of Ripon.*
MARTIN ROCHES, *Bishop of Rochester.*
W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury & Ipswich.*
ST. CLAIR SARUM, *Bishop of Salisbury.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR & MAN, *Bishop of Sodor & Man.*
JAMES WAKEFIELD, *Bishop of Wakefield.*
ARTHUR WORCESTER, *Bishop of Worcester.*
GILBERT MONMOUTH, *Bishop of Monmouth.*
D. L. St. DAVIDS, *Bishop of St. Davids.*
CHARLES CORK, *Bishop of Cork.*
J. IRVINE DERRY, *Bishop of Derry and Raphoe.*
H. V. LIMERICK, *Bishop of Limerick, Ardfert & Aghadoe.*

J. A. GRAHAM, *Moderator of the General Assembly of the Church of Scotland.*
JOHN ORAM, *Moderator of the General Assembly of the Presbyterian Church of England.*
C. RYDER SMITH, *President, Wesleyan Methodist Conference.*
W. CHARTER PIGGOTT, *Chairman, Congregational Union of England and Wales.*
HERBERT H. BIREY, *Secretary, Congregational Union of England and Wales.*
CAREY BONNER, *President, Baptist Union of Great Britain and Ireland.*
H. L. ALLBREY, *General Secretary, Baptist Union of Great Britain and Ireland.*
WILLIAM EVANS, *President, Baptist Union of Wales and Monmouthshire.*
J. FORD REED, *President, United Methodist Conference.*
EDWARD MACLLAN, *President, Primitive Methodist Conference.*
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J. G. PATON, *Moderator, Presbyterian Church of Ireland.*
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R. AETHWY JONES, *Moderator of the General Assembly of the Presbyterian Church of Wales.*
E. MOSTYN JONES, *President, Welsh Wesleyan Assembly.*
E. GRIFFITH-JONES, *President, National Council of Evangelical Free Churches.*
J. SCOTT LIDGETT, *Hon. Secretary, National Council of Evangelical Free Churches.*
CHARLES BROWN, *Moderator, National Council of Evangelical Free Churches.*
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CONSTANCE M. WALDEGRAVE, *President, National Y.W.C.A.*
W. E. OWEN, *General Secretary, Christian Alliance of Women and Girls.*
PICKERSGILL, H. W. FOX, *Hon. Secretaries, World Alliance for Promoting International Friendship through the Churches.*
EDWARD J. HIGGINS, *General, Salvation Army.*

R. C. HART DYKE, *Hon. Treasurer and Chairman of Executive Council.*
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HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE (*British Organization*),
19, BUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representative of many others whose signatures would appear on this invitation were it not for reasons which do not affect the sympathetic interest of the Universal Week of Prayer. The circulating Colonial and foreign representatives to whom the Universal Programme is distributed for signature and translation into many foreign languages and dialects, will be found on the supplementary programme. The World Programme can be supplied until June 1st next, owing to time occupied in the transit of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 3rd, to Sunday, January 10th, 1932

SUNDAY, JANUARY 3rd, 1932

SUGGESTED TOPICS AND TEXTS FOR SERMONS AND ADDRESSES

THE WAY OF RENEWAL.

The Aspiration: *Psalm* lxxxv. 6-7; *Joel* ii. 12-14.
The Gateway: 1 *Samuel* vii. 3; *Jeremiah* xxix. 11-13.
The Promise: *Malachi* iii. 10; *Rev.* xxi. 5.
The Fulfilment: *Psalm* cxxxiii.; *Acts* ii. 16-21.

MONDAY, JANUARY 4th, 1932

THANKSGIVING AND CONFESSION

THANKSGIVING—For the Christian revelation of God in Christ as the Healer of the past and the Hope of the Future.

For the gift of the Holy Spirit, by which mankind may be "changed into the same image, from one stage of glory to another."

For the confirmation of our faith in God by so many movements of modern thought and science.

For the growing interest in the things which accompany salvation, which has rewarded the Church's efforts to make her faith a more living thing.

CONFESSION—That Christians have too often fallen behind other thinkers in the onward march of thought, and failed to present "the Eternal Gospel" as an ever more ambitious effort to "sum up all things in Christ."

That we have too often waited for force of circumstances to drive us to fresh applications of that Gospel to human needs and desires.

That, consequently, the Christian Church has seemed often to stand for a timid and selfish conservatism, instead of for a renovating and revolutionary force.

That a faith which centres in the supreme revelation of Love in action, and offers the inspiration of Love Divine in human life, should have come through the dullness of its exponents, to be itself regarded as conventional and dull.

PRAYER—For a new vision of the purpose of God, a new sympathy born of the mind of Christ, and a new belief in the world-transforming influence of individual witness to Him in the power of the Holy Spirit. "Behold, I make all things new." "Lord, what wilt Thou have me to do?"

SCRIPTURE READINGS—Psalm cxxxviii.; Daniel ix. 3-19; 1 Cor. xii. 27-31 and xiii.

TUESDAY, JANUARY 5th, 1932

THE CHURCH UNIVERSAL

THANKSGIVING—That in spite of the failures and divisions of Christians, spiritual unity is still a fact of experience.

That the "One God and Father of us all" can still "fulfil Himself in many ways."

That old bitternesses are being lost in a new friendliness among separated brethren.

That with a growing sense of their need of God, the Churches are coming to feel their need also of each other.

That, here and there, old prejudices are being sacrificed, and old walls of partition already being thrown down.

CONFESSION—That we have too often let the force of circumstances drive us to steps which should have been taken in simple loyalty to Christ.

That so we have held back His universal Kingdom, by seeming to "divide Christ" among ourselves, so that, when the world needs a new principle of unity, it has still to learn to seek it in Him.

PRAYER—That, through the spiritual renewal of separated Churches reunion may come, not through negotiation and compromise, but through the flowing together of hearts inflamed and melted by the spirit of Christ, and by His passion to save.

SCRIPTURE READINGS—Psalm lxxxv.; John xvii.

WEDNESDAY, JANUARY 6th, 1932

INTERNATIONAL FRIENDSHIP AND WORLD PEACE

THANKSGIVING—For the many movements, political, economic, philanthropic and religious, which are seeking to promote friendship between the peoples and abolish war.

For all reconciling Christian influences, and all sincere efforts directed to goodwill and peace among the nations.

CONFESSION—That nations which have pledged themselves not to resort to war should yet be so reluctant to disarm, and by talk of and preparation for "the next war" should be making it increasingly impossible.

That the bigotry of a nominally Christian civilization should have brought not peace but fresh turmoil to the East.

PRAYER—That all nations may feel after God and find Him.

That He would hasten the fulfilment of His promise to "pour out of His Spirit" upon all flesh.

That Christian public opinion in all countries may rally strongly in support of general limitation of armaments, and seek to be guided by the will of God; also that mutual confidence may lead to such results from the World Disarmament Conference in February as will strengthen the foundations of goodwill and peace among the nations of the world.

SCRIPTURE READINGS—Psalm cxxiii.; Isaiah xxxv.; 1 Peter iv. 9-25.

THURSDAY, JANUARY 7th, 1932

INTERNATIONAL MISSIONARY CO-OPERATION

THANKSGIVING—That, in the Mission Fields, co-operation is already normal, and reunion coming within sight.

That at such ecumenical Conferences as "Jerusalem" and "Lausanne" the unity of the Gospel of Christ has been realized and proclaimed.

CONFESSION—That even still, in face of a world that calls for One God and Father, the Churches so often "make the Word of God of none effect" by insisting on their "traditions" in proclaiming it.

That the inconsistency of professing Christian lives so often discounts the Christian message at home and abroad.

That when conditions everywhere call for advance, the missionary forces should be compelled so often to retreat through lack of home support.

PRAYER—That a new Pentecost may renew the apostolic instinct in the Churches, and awaken a sense of mission in every Christian, and especially among the youth of all nationalities.

That new evangelistic movements in all nominally Christian countries may lead to a new missionary epoch in the life of the Church.

That the Churches of Europe may help one another in a common resistance to atheistic communism and materialistic capitalism alike.

SCRIPTURE READINGS—Psalm ii.; Isaiah lx.; Matt. xxviii. 16-20; Acts i. 6-11.

FRIDAY, JANUARY 8th, 1932

HOME LIFE AND EDUCATION

THANKSGIVING—For all that the spirit of Christ has done to ennoble and humanise family relationships, and to promote education and enlightenment.

CONFESSION—Of the lowering of the standards of home life, and the decay of family religion.

Of the unreality of much that passes as religious education, and the triumph of secular ideals in the schools of many lands.

Of the continued failure of the Churches to agree on a policy for religious education.

PRAYER—That in the home and in the school, there may be a new sense of the "things that matter," and a new courage in bringing God into touch with daily life.

SCRIPTURE READINGS—Psalm xxxiv.; Deut. iv. 5, 10; Mark x. 13-22; 2 Tim. iii. 10-17.

SATURDAY, JANUARY 9th, 1932

HOME AGENCIES AND MISSIONS TO JEWS

THANKSGIVING—For a new realisation of the mission and ministry of Jesus Christ which is coming to educated Jews.

For adherence to the soundness and sanctions of Declarations concerning Palestine as the national home of the Jews.

For the growing fellowship of Home Agencies in desire for spiritual renewal and the speeding up of the work of evangelisation.

PRAYER—That every minister, evangelist, home mission worker, Sunday School teacher, and witness-bearer, may realise the essential equipment for service—"Be filled with the Spirit."

That the Churches in each country may increasingly unite in the effort to evangelise those who are estranged from Christ.

That the whole Christian Church may realise its responsibility earnestly and believingly to pray for the peace of Jerusalem and the Salvation of the Jews.

SCRIPTURE READINGS—Psalm cxxi. and cxxii.; John i. 35-51; Rev. xxi. 1-7.

In many places on Sunday, January 10th, special Services will be preached on Christian Unity, with corresponding arrangements for united Communion.

The Thirty-Nine Articles as the Faith of the National Church

By Rev. C. M. CHAVASSE, M.A., M.C.

(St. Peter's Hall, Oxford)

At the time of the Lincoln Judgment in 1890, when many Evangelicals were distressed and anxious, the late Dr. J. C. Ryle, then Bishop of Liverpool, rallied them as follows: "So long as the Articles and Prayer Book are not altered, we occupy an impregnable position. We have an open Bible and our pulpits are free."[1] Note the condition "*so long as*"; for the Revision of 1928 was a confessed attempt to alter the balance of Prayer Book doctrine regarding Holy Communion; and now, as the Bishop of Birmingham recently warned his Diocesan Conference, "none can fail to be aware that of recent months there has been launched a vigorous campaign against the Articles."[2] Is it to be wondered, then, if Evangelicals fear that their "impregnable position" is threatened, or are uneasy as to future developments in the Church and their own position within it? As yet there is no real call for alarm, but rather for action. If, as we believe in answer to many prayers, the good hand of God saved the Church from a fatal mistake three years ago and prevented the Revised Prayer Book from passing into law, this attack upon the Articles will likewise prove a crisis where effort, education and prayer will once more save the day.

The immediate occasion of the present controversy over the Articles was the Report of the Commission on the Staffing of Parishes presented to the National Assembly at their spring session. That Commission, of which the Bishop of Southwark was the Chairman, averred that one of the chief reasons for the dearth of suitable candidates for the ministry was the reluctance of young men to assent to the Articles. It was recommended, therefore, that such assent should no longer be required for admission to Holy Orders.[3] On the 3rd of June the Lower House of Convocation at York passed a resolution welcoming this recommendation; and this has been followed by a spirited correspondence in *The Times*, in which it is maintained on high authority that the Articles require either "drastic revision"[4] or to be relegated to the position of an interesting but outworn historic document of the sixteenth century.[5] The controversy raises two questions—first, what position do the Articles occupy in the regulation of Anglican doctrine and practice; and, secondly, is there any real need either for revising or else for scrapping them?

First, let us examine the scope of their authority in the Church. The Articles are not binding upon the laity, who are scarcely aware of their existence, save when a new incumbent "reads himself in" at Morning Prayer. The familiar services of the Prayer Book serve as the standard of doctrine for the ordinary members of a Church congregation. It is, therefore, essential (as was strongly felt during the Prayer Book controversy) that the "people's book of doctrine" should be preserved pure and scriptural. But wherever doubt exists concerning the interpretation of any formulary of public worship, then recourse may be had by all to the Thirty-nine Articles which, as the standard of doctrine, are "ordinarily bound up with" the Book of Common Prayer. It is quite a novel and erroneous statement, which the committee on the Unity of the Church put forward in the Lambeth Report—"that if there were any ambiguity in the Thirty-nine Articles they should be interpreted by what the Prayer Book itself said."[6] The Prayer Book, as the Bishop of Durham rightly maintains in a letter to *The Times*,[7] "is a directory of public worship and a manual of devotion, and in both characters is concerned,

1 Letter to the *Record*, August 15th, 1890.
2 Speech delivered on June 29th, 1931.
3 Report on the Staffing of Parishes, p. 85.
4 Bishop of Durham in *The Times*, June 12th, 1931.
5 Bishop of Gloucester in *The Times*, June 27th, 1931.
6 Lambeth Conference, 1930, pp. 135 & 139.
7 June 12th, 1931.

not with what is specifically Anglican, but with what is broadly and incontestably Catholic." That is to say its language was never intended to be strained as setting forth precise doctrinal definitions, nor does it manifest that careful diction which is a feature of the Articles. As regards the laity, then, I would dare to affirm that the widest latitude of private opinion should be allowed; that the Prayer Book is a most successful attempt to include as many as possible in one common worship of a broad and scriptural character; and that this position is amply safeguarded by the existence of the Articles setting forth the official teaching of the Anglican Church and the bounds of its public ordinances.

The case is manifestly different with regard to the clergy, in that they are the official teachers of the doctrine of the Church of England, and the ministrants of its rites and ceremonies. As the character of the Anglican Communion is not "Congregationalist" (as we now term "Independency") the Articles are necessary—as their title page expresses it—"for the avoiding of diversities of opinion, and for the establishing of consent touching true religion." And it is equally necessary for the clergy to declare their assent to such a standard of doctrine, if general uniformity and continuity in faith and worship are to be preserved. But, even so, it is a broad and general assent to the Articles that is required of the clergy, not a specific subscription to their every clause or precise terminology. From 1604 onwards the usual form of subscription ran as follows —"*I, A. B., do willingly and from my heart subscribe to the Thirty-nine Articles of the United Church of England and Ireland, etc.*" But in 1865 a change was made which was manifestly intended to afford relief to tender and scrupulous consciences, such as those on whose behalf the Commission on the Staffing of Parishes, the Lower House of Convocation at York, and the Bishop of Gloucester,[1] would now abolish the requirement of assent altogether. Since that date the form of assent has been —"*I, A. B., do solemnly make the following declaration: I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of ordering of Bishops, Priests and Deacons: I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God . . . etc.*" It is easy to mark the difference between the two declarations. According to the former, a clergyman by *subscription* accepted every line of the Articles as if he himself were their author. According to the latter, *assent* is given, not to each particular expression in the Articles, but to that doctrine as a whole which the Articles set forth, in that it is agreeable to the Word of God.

As the Bishop of Durham has well put it, "The 'assent' . . . cannot imply a detailed endorsement of all the propositions—estimated to number at least 600, of the Thirty-nine Articles, but only an acceptance of the 'platform' of the Church of England as therein declared."[2] Both Dr. H. D. A. Major[3] and Canon B. H. Streeter[4] have hastened to assure Bishops, Commission, Convocation, and any who are perturbed about the matter, that "the Articles give very little trouble," and that "the modern-minded ordinand is quite ready to accept" the position as laid down by this 1865 Formula of "general assent." Seeing that these highly distinguished scholars are the undoubted leaders of the Modernist School, and can be trusted to speak with knowledge and authority on behalf of the unorthodox, the plea that tender consciences are prevented from taking Holy Orders by the requirement of assent to the Articles is completely falsified, and we are constrained to look elsewhere for the real reason of their suggested revision or disuse.

We are now in a position to estimate the true function and importance of the Articles; and, once again, nothing could be better than the summary of the Bishop of Durham —even though he advocates their drastic revision. Dr. Hensley Henson declares, regarding the Articles, that "their present value" is that they "are the only authoritative statement which English Churchmen possess of "the platform" of their own Church;" and that "some such authoritative statement of specifically Anglican Christianity is indispensable, both for honest negotiation with other Churches and for the instruction of English Churchmen."[5]

A study of the history of their compilation and of their subject matter will reveal what

1 Letter to *The Times*, June 27th, 1931.
2 Letter to *The Times*, June 16th, 1931.
3 Letter to *The Times*, June 25th, 1931.
4 Letter to *The Times*, July 2nd, 1931.
5 Letter to *The Times*, June 18th, 1931.

the Bishop means by thus describing the Articles as "the platform" of Anglican doctrine. The sixteenth century has been called the second great age of "Creed-making"—the first being the fourth and fifth centuries;[1] and, quite obviously, the Reformation was bound to be a time when each Church and sect was forced to declare its own position by drawing up a Formulary of its doctrine. Even Rome was compelled to reform and stereotype her faith and practices in the protracted sessions of the Council of Trent which lasted, with intervals, from 1545 to 1566. The Protestant Churches found it still more necessary to formulate their position, not only as against Rome, but also as against the extravagant teaching of new and extreme sects which, naturally, flourished like weeds in the intellectual upheaval occasioned by the Renaissance. It was in these circumstances that our Articles were evolved—first 42 Articles in Latin in 1553 in the reign of Edward VI., for which Archbishop Cranmer was responsible; then a revision of these by Archbishop Parker in 1563 in the reign of Elizabeth, which were also in Latin and 38 in number; and finally a fresh revision put forth in English in 1571, which gave us The Thirty-nine Articles as we now know them. Thus, the compilers of the Articles had before them the great majority of the decrees of the Council of Trent, and worded their formularies accordingly. For example, in 1553 the Latin version of our present 31st Article denounced "the sacrifices of Masses" as "fables" and "deceits." The Council of Trent retorted in 1562 by anathematising any who should say that the sacrifice of the Mass was a "blasphemy" or a "fable." Whereupon, the next year, Archbishop Parker added the adjective "blasphemous" to "fables," and so the description stands to-day—"the sacrifices of Masses . . . are blasphemous fables and dangerous deceits." The point is important, as in his letter to *The Times*[2] the Bishop of Gloucester quotes the condemnation of this Article as referring to the "sacrifice (singular) of Masses." As Bishop Knox has pointed out,[3] that must be a misprint; for Dr. Headlam would not, by a deliberate misquotation, uphold Dr. Newman's attempt in Tract XC. to explain away the Article as condemning only the sacrifice of private Masses—more particularly for the souls of the departed, and not the whole doctrine of the Sacrifice of the Mass, the plural of which is "the Sacrifices of Masses." The Reformers also had in mind, in the framing of the Articles, the vagaries of the "Anabaptists"—under which general title a multitude of weird and heterodox sects were known. Bishop Hooper in a contemporary letter[4] complains bitterly of their extravagances, which in some cases amounted to unabashed Unitarianism; and the dangerous character of their teaching accounts for much of the language, as well as the matter, of the Articles. There is not, therefore, a heresy or a superstition, Roman or Protestant, of which the Reformers had not first-hand acquaintance. The result is that although the language of the Articles may be out of date and, in some cases, require historical explanation, yet their substance ever remains a fresh and living protest against whatever ancient error is tricked out in a new dress and introduced as a "new theology" to attract those who have the Athenian craving after "some new thing." And more than this, as they were specifically directed against "Romanisers" on the one hand and "Anabaptists" on the other, they may be said to set the bounds beyond which members of the Anglo-Catholic and Modernist Schools must not pass, if liberty is not to degenerate into license and the Church of England is to stand for anything at all.

But the Protestant religion is not merely negative in character, it is a very positive Protestation or "Stating-forth" of pure and primitive Christianity. Our Articles share this characteristic with the Continental "Confessions"—the most important of which, such as the Lutheran Confessions of Augsburg (1530) and Würtemberg (1552), exercised a profound impression even upon their language; as did also the teaching of Calvin. On the other hand our English Reformers, inheriting the English tradition of loyalty, did not react as violently as the Continental Reformers from all that was Catholic. They preserved very jealously the continuity of the Church of England; and the Articles—the "platform" of Anglican doctrine—are a positive statement of a reformed Christianity which, it

1 *Church Quarterly Review*, vol. III., p. 134.
2 Letter to *The Times*, June 27th, 1932.
3 Letter to *The Times*, June 30th.
4 Original letters (Parker Society), p. 64.

was the heart of their compilers, linked them up with the early Church.

All this is clearly revealed by a study of the Articles themselves. Examination of their contents will disclose a definite line of thought which directs the whole, and is responsible for those distinctive principles which form the essential character of the Church of England. The central plank of the Bishop of Durham's "platform" is the sixth Article, which declares (to quote the Bishop's words) "that Scripture alone is the Rule of Faith."[1] As the Bishop of Gloucester has stated[2]—"the fundamental principle of the Church of England is the supremacy of Scripture"—even over the Creeds (Art. viii.); and absolute loyalty to this principle is the outstanding feature of the Articles—eighteen of which specifically refer to Scripture. To revise the sixth Article, or conveniently to bury it among historical archives, would be to change the very "core" of the Anglican Church. It cannot be such action as this that is suggested at the present time; and yet, on the face of it, it is almost as difficult to understand the supposed need for a drastic revision or a reverent scrapping of the other 38 Articles, seeing that every one of them is framed in strict accord with Scriptural authority.

It is our duty, now, to examine more closely the subject matter of the Articles in order to discover, if we can, the reason for the general dissatisfaction that is alleged against them.

The Articles "*set forth*" the doctrine of the Church of England, which is "*contained*" in the Prayer Book, and if we follow an excellent analysis suggested by Dr. Griffith Thomas[3] they fall into four divisions:—

Part I. *The Substance of Faith* (Art. i.-iv.)—which corresponds to the Creeds.

Part II. *The Rule of Faith* (Art. vi.-viii.)—the Bible.

Part III. *The Life of Faith* (Art. ix.-xviii.)—Sin and Righteousness, on which the Baptismal Service is based.

Part IV. *The Household of Faith* (Art. xix.-xxxix.)—The Church and the Sacraments, of which Holy Communion and the Ordinal are the chief expression.

1 Letter to *The Times*, June 10th, 1931.
2 "The Church of England," p. 58 f.
3 "The Principles of Theology," pp. lvii. f.

The Bishop of Gloucester believes that "sober men" find "subscription" to certain sentences in Part I. of the Articles and to the whole series of Part II. "a distinct barrier to their ordination."[4] But even if this were admitted (which is far from being the case), does an unprejudiced examination of the passages in question justify such reluctance or its encouragement?

As regards Part I., some slight revision would undoubtedly be welcomed by all. For example, Article II., while rightly setting forth the Atonement as the purpose of the Incarnation, yet speaks of our Lord's crucifixion as "reconciling His Father to us." But Scripture invariably puts it the other way, namely, that the Saviour's death reconciles us to God;[5] and the propitiation of the Cross is always described as satisfying some impersonal requirement—such as Justice, not as *changing* the Eternal Love of our Heavenly Father towards the children of His creation.[6]

Or again, Dr. Headlam specially mentions the difficulty many feel regarding the description in Article IV. of the Resurrection of Christ with flesh and bones. No one would quarrel with the sentence of the Article which follows, and which sets forth the basic truth that our Lord rose from the dead with "all things appertaining to the perfection of man's nature." In proof of this, scholars of the sixteenth century, who thought of matter in terms of solidity, naturally pointed to the phenomenon of His appearances to His disciples (when He willed) with a Body that could be handled. Twentieth-century thought, which is very conscious of the intimate connection between spirit and matter, might prefer to emphasise, rather, the complimentary phenomenon of the Risen Christ appearing and disappearing at will, and of His Bodily Presence being suddenly apprehended by the disciples as in the midst, though the doors were shut. The Article, therefore, is perfectly true to the Gospel record; and the one criticism that can reasonably be advanced, is that one set of facts only, instead of all the facts, of the Resurrection story, are therein set forth for our acceptance. Dr. Major and Canon Streeter[7] are emphatic that it is not the

4 Letter to *The Times*, June 15th, 1931.
5 II. Cor. v., 18 f.
6 *Vide* the Parable of the Prodigal Son. Luke xv., 11 f.
7 Letter to *The Times*, July 22nd, 1931.

Articles which are a stumbling block to clergy or laity, but the Creeds. Obviously, those who hesitate to accept the Creeds cannot be expected to subscribe to Part I. of the Articles. But is it such modern "Anabaptists" that the Bishop of Gloucester, the Commission on the Staffing of Parishes, and the Lower House of Convocation at York, wish to see as ordained teachers in the Church, when they suggest that the requirement of assent to the Articles should be abolished?

Part II. of the Articles, concerning the supremacy of the Bible over all other authority, commands universal acceptance; even though loyalty to its principles seems, on the part of some, to be a matter of lip-service rather than of heart-whole obedience.

But, as the Bishop of Gloucester points out, there are certainly many phrases in Part III.—*of Original Sin* (Art. ix.); *Works before Justification* (Art. xiii.); *and Predestination* (Art. xvii.)—which cause bewilderment and even distress to the ordinary layman. On the other hand, for the educated candidate for Holy Orders, half of their difficulty vanishes when their historical setting and the meaning of their technical language is rightly understood; while the other half of their difficulty consists, not in what they say, but in what they omit to say. A modern translation of Part III. of the Articles, and the inclusion in them of additional scriptural truth, would make clear the doctrines they set forth—when they would be recognised as being as valuable, if not so controversial, in the twentieth as in the sixteenth century.

Article xiii. is a good instance of how a little understanding of history and technical phraseology elucidates what is, apparently, an impossible statement. I have never yet been able to "read myself in" without taking the first opportunity of explaining to a puzzled congregation the startling words, "Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God." To begin with, the English of the Article is largely a translation of Latin words possessing technical theological meanings. For example, the word "*pleasant* to God" really implies "*necessarily accepted good* by God." Also, according to its own statement, the Article was directed against the "Schoolmen" of the Middle Ages, who taught that any work good in itself must deliver as a right or in common decency (*de congruity*) receive a reward from God, quite irrespective of the motive which prompted it. The Reformers insisted that personal relationship with God was the first necessity, if He were our Heavenly Father; and the Article means that a blackguard cannot purchase heaven, say, by building a church. No one, therefore, would dispute the truth proclaimed by Article xiii., that there is a universal need of the Atonement and the Holy Spirit. At the same time, Scripture (as in the case of Cornelius)[1] would affirm (what the Article does not deny), namely, that all good works which spring from pure motives *are* done under the inspiration of the Holy Spirit "Who is not far from each one of us"—unbeliever and heathen included.

Thus also, as regards the whole series of Articles in Part III. (Articles ix.-xviii.), it must be remembered that the influence of Calvin lies heavy upon them all. In a wonderful way the Reformers avoid the errors of Calvinism, escaping sometimes by the careful turn of a phrase when they seemed about to plunge. Thus in Article ix., original sin (which is defined as an inherited evil-inclination of the will) and not the victim of its corruption, is described as abominable in God's sight. "*It* (not every innocent baby "born into the world") deserveth (though mercy may mitigate) God's wrath (which is impersonal, and does not imply a wrathful God).

In the same way Article xvii. "*of Predestination and Election*," though its whole tenor sounds harsh to our modern ears, yet resolutely avoids the dreadful pit which Calvin dug of "reprobation" or predestination to condemnation. First, it quotes Scripture almost verbatim. Secondly, it refuses even to discuss the subject of reprobation. And, finally, it adds a footnote bidding men, in their theorising on the subject, to follow the guiding principle "expressly declared to us in the Word of God"—namely, that God's promises are for "*general*," that is, for universal (applying to all men), application; and His will is that "*all* men should be saved." The only criticism, therefore, that can be brought against this section (Part III.) of the Articles is the one we have already noticed may be applied to Article iv. "*of the Resurrection of Christ.*" It is that while one set of

[1] Acts x.

scriptural truths are correctly set forth, the dark and dominant influence of Calvin prevented the other side from being given its rightful place. The problem of reconciling the Omnipotence of God and the Free-will of man is one which lies beyond human wit to solve. As Robert Browning warns us, it is impossible "to cram into our finite the infinitude of God." Scripture does not attempt even to suggest the answer to the great riddle of the Universe. Instead, it is content to set forth seemingly contradictory truths, and in practice both the Omnipotence of God and the Free-will of man with equal emphasis. Unfortunately, Calvinism prevented the doctrine of man's free-will from occupying its due and Scriptural position in the statement of the Articles; and their tone is also reflected in the Baptismal Service, the language of which is apt, in one or two places, to wound the hearts of those who bring their babies to give them to God. It is significant of the whole Calvinistic tendency that while the rubric at the end of the "*Public Baptism of Infants*" declares that baptised children who die in infancy will undoubtedly be saved, it is over-discreetly and "agnostically" silent on the fate of unbaptised infants. But any such omission or one-sided phrase in the Baptismal Office does not prevent us from bringing our children to be baptised. And there is, likewise, no reason whatsoever why "a scrupulous-minded man"[1] should not readily give the "general consent," that alone is required of the clergy, to the corresponding statements in Part III. of the Articles.

The more, therefore, we consider the Articles the more we rub our eyes, and ask "what is the meaning of all this pother?" We are told that the Articles offend the moral sense of tender consciences; and yet, when we turn to the Articles themselves we find a few difficulties certainly, but not one of dimensions sufficient to justify the present campaign against them, or any reasonable dissatisfaction with them.

For many years now it has been the fashion to laugh at the Articles. If they are quoted with respect to doctrine or the practices of worship, their authority is dismissed with a contemptuous shrug of the shoulders, "Oh, but then the Articles . . ."; and that by many who have never even read them, much less examined them. What wonder if the Bishop of Durham draws public attention to this treatment of "the Thirty-nine Articles which hold so prominent a place in the legal system of the Established Church, and yet are so generally belittled and ridiculed."[2] But why? The explanation is apparent if the tactics which present forward the late revision of the Prayer Book are recalled. Thus, it will be remembered, Archbishop Davidson divided the proposed changes into matters *uncontroversial* and matters *controversial*;[3] and, despite all pleadings to the contrary, it was insisted upon to the end that the uncontroversial portions of the revision must carry the controversial portions on their back through the National Assembly and Parliament.

In the same way, there are passages in the Articles that all would agree might be re-translated, revised, recast, restated and brought up to date. Theology is a living science, and the life-giving definitions and expressions of one age may become the "deadwood" of a succeeding age. Dr. Griffith Thomas has well said, "As Creeds are based on Scripture it is only natural that extension of the knowledge of the Bible should influence confessional expressions. The position that Creeds are sacrosanct and exempt from criticism is impossible. . . . . We, therefore, rejoice and glory in a Creed and Confession as a guide, standard and protection of the truth, while we claim a perfect right to revise its statements whenever necessary for spiritual light, life and progress."[4]

It would be quite possible to conceive of an uncontroversial revision of Part I. and Part III. of the Articles—that is, of those sections to which attention is generally directed as calling for some genuine revision. But what of Part IV. of the Articles (Art. xix. to xxxix.) regarding the Church and the Sacraments? No attention has been recently called to them as requiring revision. Yet it is over these Articles that controversy has raged for the last century—ever since the rise of the Oxford Movement. And it is to escape giving even a general assent to the Reformed principles they set forth that, for many years past, there has been resolutely

1 See Bishop of Gloucester's letter to *The Times*, June 25th, 1927.

2 Letter to *The Times*, June 20th, 1927.

3 The Prayer Book Measure. Speeches by the Archbishops, pp. 14, 15.

4 "The Principles of Theology," pp. 490, 491.

prosecuted this systematic campaign of ridiculing and belittling the Articles as a whole, to which Dr. Hensley Henson has called astonished attention. Lord Brentford in a letter in *The Times* recently called attention to the difference between the practices of some clergy, and the doctrines of Part IV. of the Articles to which they had declared their consent. And the Bishop of Gloucester, in reply, was quite emphatic that he had never found any one who objected to the Articles on the ground of their sacramental doctrine.[1] But Dr. Headlam cannot have forgotten Tract xc. and Dr. Newman's attempt, as long ago as 1840, to explain away the Articles as not being a bulwark against Roman error—a feat which Archbishop Tait (when a Fellow of Balliol) could only account as possible by the author's mentality being "practically unable to distinguish between truth and falsehood."[2]

And the Bishop also knows, better than any one else in the Church, that it is this very section (Part IV.) of the Articles which is the chief obstacle to closer union with the Eastern Churches. He admits as much in the same letter,[3] which develops into an earnest appeal for reunion with the East, by substituting the Prayer Book for the Articles as the standard of Anglican doctrine; so that "already there has been a virtual repudiation of the doctrinal position of the Articles in negotiations with the Orthodox Church and the Old Catholics."[4]

Dr. Headlam may be right in maintaining that the present agitation (started by the Commission on the Staffing of Parishes and the Lower House of Convocation at York) did not have the Articles on sacramental doctrine in view. But, on the one hand, Modernists have been quite definite in denying that solicitude on their behalf is necessary; and, on the other hand, there is still vigorously prosecuted this century-old campaign against the Reformed teaching of the Articles, though the preface to them in the Prayer Book was written by Archbishop Laud. The conclusion, therefore, is quite obvious—namely, that the present moment, at any rate, is not the time either for revising the Articles or for rendering them inoperative.

There are some wise words on the subject of possible revision in the "*Prayer Book Dictionary*" by Canon J. Battersby Harford, which Dr. Griffith Thomas quotes in his "*Principles of Theology*": "It is one thing to recognise the need for re-statement and quite another to put forth any re-statement which would command universal assent. This may be possible some day. When that day comes, let the task be taken in hand in humble dependence upon the guidance of the Spirit of God."[5] When will that day come? It is often urged that a revision of the Creeds would forward the cause of Reunion. My strong conviction is that any attempt at such revision would rend the Churches still further, and that only a reunited Christendom dare revise Creeds drawn up when the Church was one. In the same way the Articles are the formulated expression of English Christianity; and they represent the "platform" of an Anglican doctrinal standpoint that is wider than the Church of England as it is constituted to-day. At the moment the Protestant character of the English people is to be found, very largely, outside the Church of England, which is in danger of becoming still less national in feeling and expression. It is very necessary, therefore, that the Articles should remain as they are and what they are, at all events until the voice of the Anglican Communion can truly represent and express the deep and basic sentiments of English Christianity when it speaks concerning its Confession of Faith.

1 Letter to *The Times*, June 27th, 1932.
2 "Life of Archbishop Tait," Vol. II., p. 84.
3 Letter to *The Times*, June 27th, 1932.
4 The Archbishop of Birmingham to his Diocesan Conference, June 29th, 1932.
5 Prayer Book Dictionary, p. 52.

"Where Christians are not saving souls or trying to do so, is it not because they are cowards? and they are cowards because they do not believe that men are perishing, they do not believe that Christ Jesus can save, they do not believe that the Spirit can work a miracle, they do not believe that it is their responsibility and their business to put forth every kind of effort to lead other souls to a knowledge of the grace and power of God which can make them more than conquerors over all iniquity."—*Selected.*

Some Principles and Perils of Protestantism

By Principal E. GRIFFITH-JONES, D.D.

(United College, Bradford; and President, National Council of the Evangelical Free Churches)

Principal E. GRIFFITH-JONES, D.D.

It is a great privilege for me to stand for the first time on the platform of the World's Evangelical Alliance, which has done so much to vindicate and spread the cause of Protestantism throughout the Empire and the Continent, and to which the Free Churches, which I represent to-night as President of the Free Church Council, owe so deep and lasting a debt. Let me here express our gratitude and our goodwill for the future to the Alliance briefly, but in no uncertain tones.

Dr. R. W. Dale, of Birmingham, our greatest Free Church Theologian of the last century, delivered a memorable series of addresses in the year 1874 at Exeter Hall on "Protestantism—its ultimate Principle," to which as a young man I owed my first effective insight into the historical problem of Protestantism v. Roman Catholicism. There are no polemics; no attacks on persons or policies; no manifestation of the odium theologicum; and no exaggeration of sentiment or of statement; but a simple unanswerable exposition of the creative spiritual principles which, lost for many centuries under a welter of Roman Catholic superstitions, was rediscovered and made operative through Martin Luther in the early years of the sixteenth century. This rediscovered principle was what, in that tremendous time after centuries of corruption and lethargy, requickened the spiritual life of Europe, and laid the foundation of all that is greatest and best in the religious story of our own land. I have never forgotten the thrill with which I realised (through Dale's little book) the positive content of that Faith which I had received as a child through many generations of pious ancestors, but which now I felt I could joyfully adopt from inner experience and personal conviction.

Stripped of every ambiguity, and of all secondary accretions of thought or doctrine, the creative principle of the Protestant Faith is neither the authority of the Church of the priesthood, nor even of the Bible as the Word of God, but this—that in and through Jesus Christ the Incarnate Word, God Himself has come near to men and has entered into direct personal and saving relation with the individual human soul. It is that in Jesus Christ Himself, all hindrances, all impediments, all intermediaries, whether of priesthoods or offices, or books, or creeds, or church, or penances, or sacerdotal bargains between me and God are simply superseded and made irrelevant; and that in Him I am in direct contact with God, my Maker, my Lord, my Judge, in a justifying transforming and renewing way. It does not count that I am a weak, sinful, undeserving soul; it does not count that I am devoid of any right or merit of my own; it does not count that I have nothing of my own to plead as worthy of acceptance before the awful holiness of God; none of these things matter. If I am truly sorry for my sins, repent me of my former evil

ways, and if recognising my inability to realise my true self in virtue of my own moral resources, I cast myself without reserve on the Everlasting Mercy of God, then the way of life is open; the treasures of Divine grace are mine; I inherit the promises; I belong to Him "Who loved me and gave Himself for me," and all is well with me.

That, according to Dale, and according to the Evangelical experience of generations of believers, is the creative principle of Protestantism. If any Evangelically-minded Catholic replies "that that is not Protestantism only, it is also Catholicism, for it is Christianity," I reply yes; it must come to that with any and all men who would be true Christians. But the difference lies here—the Catholic says this creative experience can come only along the line of the Church, and through the priesthood, and through processes of penances, good works, and through submission to the dogmas and discipline of Pope and Council; while the Protestant way sweeps away all this grand array of intermediate personages, creeds and processes with one emphatic gesture, affirming the right of every sinful man alive to enter into the Holy Presence immediately in his own right as a ransomed child of God, and to receive this royalty of pardon and renewal by direct contact with the Divine Giver Himself. And herein is a difference so vast that it is like a new religion—as was really proved by the fruits of the Protestant Reformation wherever it penetrated.

Once this central principle of justification by Faith, this direct traffic between the Saving God and the individual soul in religion is firmly fixed at the centre of the living experience that transforms the sinner into the Christian; other vastly important corollary truths loom up into their proper place and value.

1. The first is that the Church of Christ is constituted not by the hierarchy, but by the fellowship of believers of which the units are the individual members. Thus the true Catholic Church scattered throughout the world is the totality of believing souls in potential fellowship with one another through actual fellowship with their common Lord.

2. The second is the central place of the Bible as the Sacred Book of the Church and as the deposit of the facts and truths that lie at the basis of our historic faith.

As such, the Bible is the most precious possession of the Church, for a knowledge of the origin of our Faith, for acquaintance with the creative Person Who is the true Word of God, and for the principles and perfecting of Christian character. In a word, it is the *vade mecum*, or text-book of the New Life in Christ. Without it the Church would ultimately cease to be, for all knowledge of the truth would ultimately become corrupt, and at last be lost. Its authority is not in its infallibility of word or detail, but its reliability as the record of God's dealings with the soul of man in past ages; and its value to-day is its miraculous power of continuing that work in the souls of living men and women. So long as it does this we need not fear what man can do to the Bible whether in unbelief or criticism, Higher and Lower, the Bible will ever vindicate itself as truth by the fruits of the truth it contains in the transformed and joyful lives of believing men and women.

3. The third vital principle of the Protestant Faith is what is called the Right of Private Judgment on the part of believers. Dr. Dale puts this matter into a nutshell when he says "The right of private judgment for which Protestantism contends is neither the right to doubt, nor the 'right to think as we please.' It is the right to listen (for ourselves and not through others, whether Pope or Minister, or any one else) when God speaks to us, and the right to receive direct teaching of the Spirit of God which is one of the noblest prerogatives that Christ confers upon all who believe in Him." (*See* pp. 36-7).

4. This brings me to another Protestant principle—the right to the "freedom wherewith Christ has made us free." Where the Spirit of Christ is there is liberty, first by right and then in fact. By the gift of personal salvation, the believer is a freeman of the Spirit. As such he is no man's slave. His conscience is his own; he receives his orders from his own Lord and Master, the path of truth is illumined by the inner light, and that light he is bound to follow at all costs. The Christian is responsible in the last resort only to God. The classic attitude of the redeemed man is that of Martin

Luther at the Diet of Worms, facing princes, priests, and bishops there the Pope himself, and saying "here I stand; I can do no other; God help me!"

That is the reason why in all Protestant lands civil and religious liberty has been claimed as the first civic right. The liberty demanded by the Puritan was not the liberty to do what he pleased but the liberty to serve God according to his conscience. He had to fight for this against King and Parliament, bishop and judge, squire and magistrate, and it cost many a citizen his personal freedom, many a martyr a life, before this right was won. Liberty of thought, liberty of speech, liberty of publishing, liberty of prophesying, liberty of public worship—all according to conscience—these were great demands made by our spiritual forefathers and persisted in against all the vested interests of State and Church and social prestige. These rights have been won at great cost, even in this Protestant country, and they have never been won in any land that was not Protestant. If throughout the British Empire we have at last won these rights all along the line, it is because deep down in the British heart the Protestant principles I have been expounding have taken such deep root.

And now where do we stand to-day? The battle for our spiritual liberties has been long and hard and sorrowful. Rivers of blood and oceans of tears have been shed to bring us where we are. And the motto for the future is "Hold fast that thou hast. Let no man take thy crown."

I am of the mind that Protestantism is in peril in the very hour of, and because of the completeness of her victory for the principle of universal toleration. Because we believe that our own liberties are now permanently won there is a slackening in the defence, and even in the exposition of our principles. It is to sound a solemn and very earnest warning against this attitude of false security that I have come 200 miles to this meeting. There is no permanent victory for any one or any cause in the spiritual world. There is no release in this warfare; for the enemies of liberty may be beaten, they are never overcome, and they never die. Our confidence is always the worst peril in religion; and I note with apprehension that even in this land of proud and noble liberties there are ominous signs that the evils which took us long centuries of struggle and suffering to drive off the field in the not distant past are stealing back, nay, are even beginning to form up in line of battle once more. And the worst peril is not from the other side but from our own. We must never forget that Romanism which, till a couple of generations ago had been a negligible force in Britain both in the ecclesiastical and political sense, has been quietly extending both in numbers and influence ever since the middle of last century, and with much increase of momentum since the beginning of this century, ever since we gave an asylum to the expelled clerics of France. Now if this was a purely spiritual movement, and meant a real increase in the spiritual vitality of our land, we would have no cause for alarm, but every reason for thankfulness. Indeed, in so far as the revival of the Roman Catholic Church in Britain *is* a spiritual movement I, for one, do heartily and unreservedly rejoice, and so long as the influence of that Church and the numbers of her adherents remains in a minority, no great harm can eventuate. We must never forget, however, that the Roman Church is not a purely spiritual institution. It has other aspects. By its very constitution it claims a place in human affairs which, once granted, becomes a peril to all that we Protestants hold dear. It claims to be the arbiter of all human conduct in all departments of life, political, social, and individual. It is very glad to enjoy the full privilege of toleration and liberty amongst us to-day. Let us never forget, however, that once more, in effect, the Roman Church would give us Protestants short shrift. Again and again during the last century, and even during this century, the Roman Church, speaking through her accredited representatives from the Pope downwards, has reaffirmed her right, if and when power and opportunity return to her, to add coercion to persuasion in her armoury of weapons for conversion. Not that the crude agonies of the Inquisition, or the fires of Smithfield are ever, under any circumstances, likely to be revived; but there are other subtler and more effective coercive possibilities within reach of the modern persecutor than these, and they would infallibly be put to proof if an effective opportunity came about.

But as I have already said, the worst feature of the present situation is in our own prevailing Protestant temper and attitude. I have been watching for many years a gradual extension among the younger people of what may be called the *sekularic mind*; that is, a contented and almost boastful ignorance of the story of our own history, and a willingness not only to tolerate, but even to encourage, the demand for privilege of the Church from whose tyranny it took England centuries of struggle to emancipate herself.

The call of the hour is not to the abandonment of the old Protestant positions, but their reaffirmation, reinforcement, and defence. I call on all those who hold that when at the Reformation the rights of the soul of man were rediscovered and vindicated against the banded might of Rome, to remain faithful to that sacred cause. We owe it to the noble dead who fought the battle to victory through four centuries of struggle. We owe it to ourselves in the present that we fall not away from our faith and witness for all that makes Britain dear and great. We owe it to our Continental fellow-Protestants who look to England as the impregnable fortress of Protestant truth. We owe it to the future of our Evangelical Faith for whose defence and exposition this great Alliance stands forth foursquare to the world. We have come to our Kingdom for such a time as this. Let us not be faithless to our trust or be oblivious of our opportunity.

Papal Infallibility:

By Rev. EDGAR J. BRADFORD

(late Superintendent of the Wesleyan Methodist Church in Italy)

In a recent criticism of my article, "The Pope and Protestantism in Italy," in EVANGELICAL CHRISTENDOM, *The Tablet* heaped scorn on me because, according to that journal, I cannot write English, and, moreover, I am "too lazy or too dull" to understand "the rudiments of Catholic Theology!" My inability to write English is demonstrated by the pointing out of a printer's error, doubtless due to my very bad calligraphy. As a matter of fact, I had not the opportunity of correcting the proofs, and so the error slipped through. It is, however, a demonstration of Roman Catholic want of the sense of humour that *The Tablet*, whose editorial English is often very strange, should fall on a misprint in such a contemptuous way.

The Tablet's want of the saving sense of humour, however, is demonstrated more clearly by its writer's condemnation of me because of my want of comprehension of the dogma of Papal infallibility. In my article I ventured to point out that the Pope had made a mistake in one of his public utterances on a matter of fact. I said "that is unfortunate when he speaks '*ex cathedra*' and claims infallibility."

The Tablet says, basing itself on this point in my article, "It is intellectually as well as morally outrageous that English money should send to Italy a General Superintendent of anti-Catholicism who is too lazy or too dull to understand the rudiments of Catholic Theology. . . . The truth is that those No-Popery men are a very poor lot. But they can stir up bad feeling more successfully than men of taste and education." This very gentlemanly and well-bred *Tablet* scribe, who presumably considers himself a man of taste and education, and does not himself wish to stir up bad feeling, should take note of a few points about his own article. He has not, in the first place, defended the Pope from my accusation of error in matter of fact. Indeed there is no possible defence. So the writer is forced to say "A Pope of Rome is as fallible as anyone else in the ordinary transactions of life."

Very well! we assume that—according to *The Tablet*—the occasion of the Pope's error in speech was an ordinary transaction of life.

We were told, however, by the Vatican newspaper, *L'Osservatore Romano*, that on that occasion His Holiness spoke in the Hall of Consistory, and mounted the Throne before speaking the discourse which he delivered from the Throne. Moreover, the

audience consisted of the clergy of Rome and the special Lent preachers. This was the Papal charge to them for their Lenten work, and pronounced with great pomp and circumstance. It was printed in the most solemn manner in the official Vatican Press, and thus given to the whole world.

And, most serious feature of the whole business, it contained a wholesale and drastic condemnation of the non-Catholic Christian Churches existing in Italy; some of them within sight of the Vatican palace.

We are told, by *The Tablet*, that the Pope was not speaking "ex cathedra," and that on that occasion he was not infallible. I apologise for my mistake. But may I point out that if the Pope is so ignorant of the common historical facts about Protestant Churches in Italy—which the Roman Church has been seeking, for centuries, to exterminate—it is rather comic on the part of the solemn pedant of *The Tablet* to call me "dull and lazy" because he thinks I do not understand the rudiments of Catholic Theology. Should we say that the Pope is too dull and too lazy to understand the rudiments of Protestant history? I should not be so ill bred as to suggest it. To err is human. And when a Pope errs we do not call him names after the manner of the gutter press, but we *do* glance obliquely at the grotesque dogma of Papal infallibility! No poor erring mortal deserves to have such a dogma as that thrust upon his shoulders.

Whether the Pope claimed infallibility on this occasion or not, no supporter of the Papacy can deny that he does claim infallibility, or it is claimed for him in general. I do not know for how many other people this is claimed at the present time. It is probable that the Pope is the only person for whom so much is pretended.

And I say that when a person who makes such a claim mounts upon a throne with pontifical pomp and circumstance, and pronounces on matters of faith and morals to a great audience of ecclesiastics, then the mass of his followers—and they are a very considerable number—will accept his utterance as being "*ex cathedra*" and his word as being infallible.

And when that word condemns other Christian Churches and declares that they are ruining the souls of men, bringing danger to National unity and so on: his utterances, since he makes claim *on occasion* to infallibility, should be accompanied by *The Tablet's* comment. "This is an ordinary transaction of life, and I, the Pope, am as fallible as anybody else." The dogma of Papal infallibility is absurd, but most dangerous teaching; and one can understand why the Church allowed so many centuries to lapse before venturing to promulgate it. As far as "dull and lazy" Protestants can be expected to understand it; the use of it, can be only to discover what has been always obvious, to approve what is already approved, and to declare what has long been affirmed.

But the effect of the dogma is to invest the ordinary utterances of the Pope, who is, after all, human, with a superhuman weight and authority which, considering the capital mistakes some popes have made, is often likely to lead to disastrous consequences.

I am accused of stirring up bad feeling. What is the Pope doing? And what are Roman Catholic agents doing all over Italy?

The Pope's utterance was based on profound ignorance of the spirit and aims as well as of the elementary history of Protestantism in Italy. We say ignorance because we do not wish to accuse him of bad faith. But we cannot acquit the Catholic Press and the clergy in Italy of bad faith in the lying and malignant campaign of misrepresentation which they are carrying on in Italy. Those who know the few Protestants of Italy know how unfair is *The Tablet's* accusation that the General Superintendent of the Wesleyan Church in Italy is "a general Superintendent of anti-Catholicism."

Popery is anti-Protestant but, Protestantism is not perhaps sufficiently anti-Romanist in Italy. And to call me one of the "No-popery" men is equally absurd. Wesleyans in Italy or elsewhere do not want the Pope abolished; *they only ask him to mind his own business.* I challenge any one to produce a written or repeat a spoken word of mine or of any Wesleyan Minister in Italy during the thirteen years of my superintendency which suggests a no-Popery campaign. As far as we are concerned the Roman Church may have one Pope as at present, or three, or more, as during certain periods in the past.

But when the head of one Church ventures to say in public the horrible things the Pope has said about all Protestants, even he must expect to be censured and criticised.

The Moravian Church and Unity

Declaration of the General Synod of the Moravian Church, June, 1931

THE General Synod of the Moravian Church met at Herrnhut, in Saxony, from May 28th to June 22nd. Among its resolutions was one which will interest the members of the Evangelical Alliance. It runs as follows:—

1.

General Synod records its deep interest in the movement towards Christian Unity and desires that all our Congregations and Members should seek in every way to realise and manifest to the world the unity which Christians have in Christ.

2.

We regard every organised group of believers in Jesus Christ as Saviour and Lord as a part of the visible Church, whatever its forms of Order and Worship may be.

In the diversity of the Churches we see evidence of the condescending love of the Saviour of the world Who adapts Himself to every race and nation and even to every temperament, in order to bring to all men the supreme fact of His redeeming love. Christ lives in His whole Church, and no branch of this Church possesses the whole truth; but each Church has received its special gift of knowledge, faith or life, and Christ "moves with His candle" among the Churches kindling now here, now there, their special lights.

3.

We stand for the widest possible co-operation of the different Churches.

The possibility of co-operation is secured in that fundamental conception of religion, which Zinzendorf expressed as follows:—

"The great truth that the Creator became man and out of love died for us—that is all, and that appeals directly to the heart."

Wherever men are one in this central faith, there, in spite of all differences, the way is open for fruitful co-operation.

4.

We desire an advance towards closer union between the groups of Christians at present separated, and we believe that this involves, as a first step, mutual recognition, though the form and extent of their actual intercommunion may vary according to circumstances.

By mutual recognition we mean, not that each accepts the doctrinal statements or usages of the other, but that each accepts the other as a branch of the Christian Church, and acknowledges its duly appointed ministries as real ministries of the spirit of Christ.

By intercommunion we mean free fellowship in the Lord's Supper and other acts of corporate worship, and the conducting, with acknowledged competence, of the rite of the Lord's Supper and other worship by the ministry of one group in the churches and for the believers of another group.

5.

To-day it is more necessary than ever to avoid all unworthy competition and to present a united front of all who believe in Christ against the forces of unbelief.

6.

We believe in a yet deeper and more essential unity of the Church of Christ, created by Christ Himself and maintained by His Spirit.

Faith in this essential unity of the Church of Christ, existing among His true disciples in all groups, is the ground out of which all efforts to overcome the existing separations grow, and from which they gain their strength.

We rest upon our Lord's promise that there shall be "one flock, one Shepherd," and we await with confidence the complete realisation of the unity of His Church.

World Dominion and Worship*

By Rev. STACY WADDY, M.A.

When we think about the whole world, all mankind, which is God's creation, and our aspiration and prayer that they shall all offer their worship in the knowledge of the love of God as revealed through Jesus Christ, there are two lines of motive that come into our minds. There is, first of all, the world that needs its God, and there are needs in this present age that certainly have not appeared at any moment in the history of mankind before. In our present day especially, as we look at that world, the chief summary of its chaotic condition, of all its culture and its passionate striving to find a new basis of life that will satisfy it in the twentieth century—the chief summary is: Here is a world that needs its God. We know through Jesus Christ the kind of God He is, and therefore, the kind of men we ought to be in individual and corporate life. We have just the knowledge that shall enable us to build up the kind of life that will satisfy us at the present time. We speak about that a great deal. The mass of what we call our missionary propaganda is given in terms of descriptions of people and their lives, showing the need of a knowledge of God through Jesus Christ. Perfectly right. But I think we get it sometimes a little out of proportion. When we come, not to a missionary meeting, but to clear our thoughts and fire our hearts with prayer, I think it is well for us to look on the other side. It is not only the world that needs its God, but God that needs His world, a God Who is of such a nature that He is hungering for the love and worship and homage of the people He has created. In the full sense He needs His world, He cannot get on without it. It is an ambition in the heart of God. He needs good men, but he can never be satisfied with a few. He created mankind and needs His world. Not only when we come together for prayer, and more often when speaking about the missionary cause, we would be wise to put our advocacy along that line. Surely the natural feeling is, so far as my efforts are worth anything, that I cannot go to God without trying to bring someone with me.

There are many who have been in the Holy Land, in the Holy City. I do not know whether you have spent a memorial time there, thinking of our Saviour's crucifixion in the city where He was crucified, trying to think of it where there is a Memorial Church to His crucifixion and resurrection. I had the privilege of being there many years ago, and in such surroundings one cannot but feel that Jesus Christ is going to rule the world. If He wants the world He shall have it, because anything else is an insult to His honour. When you stand in the place where that appalling wholesale rejection occurred, you feel there shall be a time when it shall be all undone; and as people were gathered to curse and mock the Lord Jesus Christ, they shall be gathered to worship and glorify Him. He shall have the human race. He said He wanted it; He shall have it. We cannot conceive our worship of Him, or our thanks to Him for what He has done, except in terms of wishing that He gets what He wants, which is the whole human race.

May I try to show you very briefly that this was the line of thought by which God set out to take one extremely stubborn race for going and bringing that knowledge to other people—I mean the Hebrews of the Old Testament. They did not love their neighbours. It was not a strong motive in their worship that they wanted either the Assyrians or the Edomites. Now if we ourselves can find the way by which God educated a people that did not start with a liking for or sympathy with other nations, to feel that they must pass on His message to other races, we have surely got a very practical and potent weapon to use for our own people and to give them a wish for the evangelisation of the world. In the book of Psalms kept for Jewish worship at the holy temple, there is a little missionary pageant—only one, but it is a triumph to have got it there. There it is, dating from at least 2,500

* Address given during the Universal Week of Prayer at the Bible House, London, on Friday, 9th January, 1931, Dr. R. Kilgour presiding.

years ago, a little missionary pageant representing those who wanted their people to see—and most of them did not see—this need of passing on their special knowledge and ceasing to be the only people that worshipped the one God. It is just an idealist pageant to be filled in.

It begins by saying to the people: "You are to get a vision before you. It is a vision of God, God in His glory, God in His holy mountain, and of the world in its need." They begin by singing their anthem, which we have made into one of our most beautiful hymns — "Glorious things of thee are spoken." The people see God in His glory, and now they are ready to offer whole-hearted worship to their God. You remember how much the Psalmist represents God speaking in the first person in the drama of the worship of the temple. God speaks to those who have come to offer their worship, and says to them practically: "You know so much about the worship of Me that I can tell you more. I cannot receive your worship until you go to get other peoples to worship Me." Anything less than worship of Him by the whole race is very close to an insult. Instead of a passionate wish that they should be apart from the whole, they ought to have a passionate feeling for all the rest. So God says to them: "I will have Egypt among those that know Me. I will have Babylon." These were the supposed enemies of Israel. "I will have Tyre, I will have Philistia, I will have Ethiopia. The farthest-off peoples I love. The worship must be worship by the whole human race." Then they go out. Their coming back represents the different nations coming to worship. Who are these? Where were they born? This one was born in Egypt, this other in Babylon, and others elsewhere. And now Israel goes forward to offer its worship; its main ambition is to do what God said He wanted. They find they have done a bigger thing for themselves than they thought of. They are all Zion, they are all God's chosen people, and of Zion it shall be said in the end, "All of them were born there." When now you say "God's chosen people" you mean mankind. It will always be uncomfortable and incomplete worship unless you are doing what you can to bring in others as worshippers. But now you have everybody on earth saying the same thing to the same God — "All my springs are in Thee." Not until we have a knowledge of the whole of mankind saying it can anybody know what it means. In our prayers let us forget for the moment that those other peoples need it very much. Let us think of God and the insult to His glory if our worship is incomplete, and of the incompleteness of anybody's worship unless it is aflame with the wish to bring in prayer and worship the whole of mankind, when everybody's worship will be completed in the worship of the whole.

"I have not seen missions at work in China, nor, I fancy, has Lord Inchcape, but I have seen them at work in Arabia, Mesopotamia, and Persia for the last twenty years, and I should not like to speak about the Persian Gulf without bearing testimony to the wonderful work they are doing. I do not suppose they have made converts in appreciable numbers, but they have, by their labours, assisted by the high standard of rectitude displayed by British officials and British merchants, profoundly modified the Arab outlook in ethical matters. The Arab is a Mahomedan first and an Arab after, like all Islamic races; he regards Europeans likewise as Christians first and foremost. He knows, better perhaps than we do, that our standard of conduct has its basis in the religion of our country; he respects our standard of conduct, and without adopting our religious views he tends, unconsciously, to recognise our standard of conduct as higher than his. He does not despise, but greatly respects, those who devote their lives to spreading, by example and by teaching, the Christian religion.

There is no greater influence for good in the Persian Gulf than the Christian missions; no Europeans are so universally respected as are the missionaries."

Sir ARNOLD WILSON, C.M.S.
General Manager of the Anglo-Persian Oil Co., reported in "The Times."

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Student Life in Russia Before the great war, when we visited Russia, the student movement was one of the most hopeful features of religious revival in Russia. The devoted labours of Baron Nicolai, who has since passed to his reward, had brought into being active groups of students among whom the fires of missionary enthusiasm steadily burned, and we recall meeting with such in St. Petersburg, their keen interest in Bible study, their desire for information, and the hopeful future which the movement indicated. To-day there comes over to us a cry as of pain :—"I would ask all the students of Great Britain to remember the trouble of their brothers and sisters in Russia, and help and uphold them, and those labouring to help them in their time of trouble by 'effectual, fervent prayer . . . that availeth much.'" So writes Miss Natalie Grashenkova, formerly a Member and Lecturer of Petrograd University, in the magazine of the Inter-Varsity Fellowship of Evangelical Unions. Such are the conditions of life in Russia to-day that it is extremely difficult for Christianity to exist by the side of Bolshevism. The carefully planned and ruthless attack against all religions, and particularly against all who follow Christ, by the Soviet Government has adopted the slogan "Capture the young generation and religion must die naturally." It is amazing to learn that in order to carry out this attack no less than 63,000 students were expelled from Russian Universities during the years 1924-25, many of whom committed suicide as they received on expulsion the "Wolves" Passport, which forbade them from entering any other university, or even from obtaining employment in the country. The students expelled were "those of the higher classes, and any who expressed belief in a religion." Thus anti-Christ reigns and rules in Russia, and yet, in spite of the great persecution, many Russian students are seeking the truth, and like the stundists of earlier days, they find ways and means in groups and circles to worship God and to encourage one another. Let us bear them up in our prayers before God.

The Old Catholics of Holland At a time when the Reformed Churches are being asked to consider reunion with the Old Catholics and the Eastern Orthodox Churches it is well to know more concerning the theological position of the former. Mr. F. W. Gilpin, who is a member of the Church Assembly, has been visiting Utrecht in order to gather information, and in an article on his visit, contributed to *The Record*, he tells us that there are about 12,000 Old Catholics in Holland, under three bishoprics, but that little is done to extend their numbers either at home or abroad. Their chief points of separation from the Roman Church appear to be that while prepared to recognise the Bishop of Rome as the Primus *inter pares*, the decrees concerning infallibility and the universal episcopate of the Pope are rejected, as is also the dogma of the Immaculate Conception. There is an approach to Evangelical in that the Church stands for the doctrine of salvation by faith, and they do not worship images, use the rosary or the practice of Confession, except in a manner of pastoral and help and guidance when it is sought. But on the Service of Holy Communion, Mr. Gilpin found that this was that of the Mass. "They do believe a change does take place at consecration," but the nature of the change or how it is effected is not interpreted, "it is a mystery." This, of course, involves the use of Reservation. Mr. Gilpin adds "For the moment Old Catholics have everything to gain from Union with the Church of England ; but Evangelicals will need to watch the proposals to this end very carefully indeed, for in the process they may find that, as members of the Church of England, they have been committed to a doctrine of the Holy Communion which presents little difference from that of Transubstantiation."

The Bible in Bulgaria

The spiritual needs of Bulgaria call for our prayers and practical sympathy, for apart from the financial depression which Bulgaria shares to a larger extent than her neighbours there is said to be little enthusiasm on the part of her people for things spiritual or material. Unfortunately there is reason for believing that teaching opposed to fundamental teachings of the Gospel is finding a footing, and among some of the Missionaries the Divinity of our Lord is considered an open question, and an emotional unitarianism or humanitarianism takes the place of the truth of the Incarnation. The proposals to provide a Bible School in Bulgaria on interdenominational lines leads us to express the hope that if the enterprise is successful it will be on lines which all Evangelical teachers can approve. The splendid educational work of the American Board of Foreign Missions, which finds its outlet through institutions such as the Sofia American College, one of the most impressive missionary undertakings in Europe, is an encouraging element in the religious interests of Bulgaria. This Mission has forty-eight preaching points in Bulgaria, including eighteen organised Churches, and eleven Bible women in the field. There are also some ten organisations largely German, working among Moslems in Bulgaria, and the Mildmay Mission has a devoted agent in Mr. Isakoff, who is responsible for the work among Jews, some of whom are being won to the Christian faith. For many years the Rev. D. N. Furnajieff, the honoured Pastor of the First Evangelical Church in Sofia, has been associated as President of the Bulgarian Evangelical Society, now affiliated to the World's Evangelical Alliance, and Mr. Furnajieff has the privilege of living to see his son, Rev. Vassil Furnajieff, return from his college course in America to take up work among the young people of Bulgaria. Institutional work is an important feature in Bulgaria, but the greatest need is spiritual life, and this is only possible through the preaching and teaching of the Gospel, which does not stop short at the "social teachings of Jesus," but presents Him as the unique Revelation of God to man-God manifest in the flesh. The Deity of Christ is the essential element in that Revelation. There is no salvation outside it.

Christian Statesmanship in Palestine

About one-tenth of the population of Palestine are Jews, and about the same number Christians. The total population is considerably less than a million souls, and yet nationally and internationally this little country is a centre of interest such as no other country presents. Why is this? Palestine, geographically, is a country of great importance, for it stands between the East and the West, a narrow pathway between the two great cradles of the human race. The rights of its present owners, the Arabs, Jews and Moslems, are guaranteed both by the League of Nations and the British, who are its mandatory. The Bishop of Norwich, who visited the country this year, is of opinion that the statesmen of the world are only by degrees coming to understand what is meant, and what is implied by the word "mandate." From the point of view of English Statesmanship it would be easier to occupy the country than to hold it under a mandate. But such an extreme and important central position could not be entrusted to one power, even if there were not many other reasons why it is desirable that Palestine should be under the responsibility of the powers at large. The fact is the people of Palestine are a mixture of many races, and, as Sir Wilfred Grenfell has pointed out, "Palestinians is their rightful name." Under that name Arabs, Moslems, Jews and Christians are seeking to resurrect Palestine, but they are unable to agree or to unite, and except for those who believe the Prophetic word, it is open to question who will eventually dominate the country. It is under the guidance of God that England holds the mandate for Palestine, and successive Governments have given assurance that the Balfour Declaration concerning Palestine will be respected and carried out in word and deed. Thus Palestine is prospering under the British mandate, and in the few years that England has given her strength and statesmen to this country it has gone ahead by leaps and bounds.

"Ethiopia shall stretch forth her hands"

Events are moving rapidly in Abyssinia, and the Emperor ought to be supported by our prayers. It is an arresting letter he has sent to the officials of the Anti-Slavery and Aborigines

Protection Society, not only proclaiming his desire to effect the liberation of all slaves in Abyssinia, but guaranteeing those already freed protection, and providing schools for them at Addis Abeba, with British co-operation. The task undertaken by King Ras Tafari is not an easy one. Slavery in Abyssinia has been from time immemorial a national institution, permeating every form of public and private activity, and there is no doubt the reform which the Emperor wishes to introduce to his Kingdom will not be carried through without difficulties. A recent letter from Mr. T. Percival Bevan, agent of the British and Foreign Bible Society at Addis Abeba, speaks of opportunities to preach to large congregations of Ethiopians, mostly young people, and of the attention given to the message, based on Romans 10; verses 1 and 2. Thus are the Holy Scriptures being fulfilled, and Ethiopia, unconsciously it may be, is "stretching forth her hands unto God."

Persecution of French Protestants

Pastor Debard in the current issue of the *Quarterly Register* of the Presbyterian Alliance, instances some of the difficulties under which the Protestant Churches in France carry on their work. He quotes recent facts of Roman Catholic persecution—to illustrate how they understand liberty of conscience: "Some weeks ago in one of our Thursday schools, the leader saw a lady opening the door, looking carefully at the children, and going away. The following week only half of the children came to the school. The families had been threatened with being deprived of their work, were they to send their children to the Protestant school." And here is an instance of the use of the infamous decree "*Ne Temere*": "A little before Christmas, in a family where the father, very ill, was stopped in his work a year ago—he has four little children—a Roman sister brought two baskets full of provisions. Behind her a priest came, asking husband and wife to agree to be married by him, because, as their marriage had been consecrated by a Protestant minister, they were not married at all. Were they to agree they would henceforth receive all they needed. The husband was a former Roman Catholic, but he had left the Church from his youth. He asked the priest and the sister to keep their presents and to go away."

Despite these handicaps and the meanness of spirit and outlook which they interpret, the French Protestant Churches report progress. The 1930 report of the Société Centrale Evangélique is full of encouragement, and the statistics given are worthy of note. This Society works in forty-nine districts of France. It has the direction and responsibility of sixty-seven stations, and organises regular meetings in 223 localities. It employs fifty-five Pastors, two evangelists, six women evangelists, four teachers, and three Bible readers and colporteurs. In spiritual results it reports that no less than 18,000 Protestants are regularly visited, instructed and edified. Fifteen hundred children are taught in Sunday schools, while during the past year 352 adults were received into Church membership upon confession of faith. Solid facts these. Is it possible the Roman Catholic Church in France, as elsewhere, fears the growing strength of the Protestant Churches?

The Edict of Toleration 1781—1931

The commemoration by Czechoslovakia of the granting of the Edict of Toleration by the Emperor Joseph II. of Austria in the year 1781 throws into honoured memory a few who by their quiet and patient heroism 150 years ago preserved, at least for a fragment of a nation, the treasure of religious liberty. As in Italy, this minority, secretly preserved, suffered systematic persecution at the hands of the Roman Church, with the hope of final extermination. In these days of regained liberty, our brethren in Czechoslovakia do well to remember the heroism of their forbears, for they lived, suffered and died, not for the sake of a church, but for a faith, and that the faith of Christ. It is interesting to learn the course of events which led up to the Edict of Toleration, and Dr. Zilka, of the Hus Evangelical Faculty of Theology in Prague, traces the facts in an article contributed to *The Brotherhood*, which he edits. So fierce was the persecution of all Protestants that its leaders were exiled or expelled, whole families of the nobility (185 in all) were exiled and their property confiscated, while no less than 30,000 families of the ordinary people fled the country. It was a miracle that the evangelical consciousness remained alive, and Dr. Zilka can only explain it by the influence of religious books, chiefly the Bible, Hymn-books, the writings

of the exiled theologian and Bishop Komensky (Comenius), and other writings kept secretly in families, circulated, but only read at peril of life at family worship. While the Edict of Toleration did not regain for Protestants full liberty, it permitted them to feel and to live as human beings, and at least they were free to acquire property, to enjoy the rights of citizenship, of academic degrees, and of civil and military service. It was many years afterwards that any rights of public worship were possible for Protestants, and we ourselves recall visits to Prague when the worship of Baptists and others required secrecy, and when the influence of the Evangelical Alliance was sought on their behalf. The great religious revival which took place following the War and spread over the newly-formed State of Czechoslovakia ushered in new relationships. It created a sense of brotherhood amoeg all Protestants which is now heartily expressed through the World's Evangelical Alliance and other united movements of national and international outlook. According to the State census (at the end of 1930) the number of Protestants in Prague has considerably increased in ten years, and this is attributed to the new religious movement of 1921. It is interesting also to learn that in the total number of Bibles or portions of the Bible disseminated in Czechoslovakia during the year 1931 there is an increase of 6,000 in comparison with the total for 1929.

Albania Calling The General Secretary has returned from his survey work in Albania, and his descriptive article to appear in our next issue should arouse wide-spread sympathy in the religious condition of this important, if small, country of the Balkans. There is no Evangelical Church in Albania, and only one Mission centre where the Bible is taught and the Gospel preached, and this is in danger of being closed down. The problem is entirely financial, for religious liberty exists throughout Albania, where the prevailing religions are the Mohammedan, Orthodox and Roman Catholic. There are excellent American Schools and Institutions, especially in Tirana, the capital, and Kavaja, but these, while reflecting decided Christian influence, are unable to teach the Bible in their schools, which are under Government grant. Albania presents a strategic centre of great importance for missionary effort. Its people were once Christians, but when the Turks in 1431 captured Yannina the spread of Islam commenced, and some 60 per cent. of the population to-day are Moslems, while, roughly speaking, 20 per cent. are attached to the Orthodox Church, and about 10 per cent. are Roman Catholics, mainly in the north, near Scutari, where there is an archbishop, many priests, and a Jesuit College. In the light of these facts, what are we going to do to meet and substantiate the Evangelical needs of Albania? Truly it is a Macedonian call, and we should not forget that the present-day Albania is the "Illyricum" concerning which the Apostle Paul wrote in earlier days, "from Jerusalem round about to Illyricum I have fully preached the Gospel of Christ."

Italian Evangelicals At the recent Synod of the Waldensian Church in Italy, held at Torre Pellice, encouraging reports were presented showing that under the new regime the position of Italian Evangelicals is stronger now that they have full religious liberty, and have not to be tolerated as schismatics, but regarded as patriotic Italians. The recent letter forwarded by the Council of the World's Evangelical Alliance to Signor Mussolini, thanking him for recent Decrees substantiating the fact of religious liberty in Italy, has done good, and the reply to this letter, received through the Italian Embassy in London, is cordial and noteworthy. It should be pointed out that the present is a time for the practice in Italy of the admonition to "redeem the time," or, as this should be interpreted, to "buy up the opportunities." The Annual Report of the Waldensian Church and its Missions for 1931 shows how well and wisely this is being carried out. During the past year there have been over 1,000 admissions to the Waldensian Church throughout Italy, and never in the history of this venerable Church has there been a more promising outlook for the work of its devoted pastors and teachers, and never more need to help them in any possible way to give the pure Gospel of Salvation to their fellow-countrymen, and to establish among them the principles of the Primitive Faith. Grace be with all those in Italy who love our Lord Jesus Christ in sincerity.

Reunion Notes

"New Lamps for Old" Under this title Dr. David McIntyre, Principal of the Glasgow Bible Training Institute, contributes to the *Scots Observer* an arresting article directed to the subject of religious life and teaching in Scotland. This live wire in Scottish journalism has been devoting itself for some weeks to articles by various writers on the subject of a "New Theology," probably inspired by the "Forward Movement" which is engaging the attention of the Church of Scotland, and which is to be the subject of a great Congress in Edinburgh during this present month of October. It is all to the good if, as we have supposed, the leaders of the united Church of Scotland recognise the need of awakening every congregation and member within the Union to a sense of their privileges as well as their responsibilities, for the call to personal service is insistent; and there is realisation that the needs of the Church at home and abroad demand that any kind of complacency should give place to concern. Dr. McIntyre, however, probably with the proposals in mind for a revision of the Shorter Catechism, and the popular demand for the creation of a New Theology, directs attention to the dangers attending indefiniteness, and pleads for a New Theology, the note of which must be "the rediscovery of the great lost and forgotten truths of the Christian Faith, the grace of God, the power of sin, the Holy Spirit, the need of repentance, the Christian life as a life of faith and obedience." Dr. McIntyre heartily believes that these are the themes which must be preached in a revival or towards a revival—"I do not think they are either 'lost' or 'forgotten,' though I wish they were more plainly taught. Thousands of earnest souls in all our Churches are hungering for the proclamation of these truths as for the bread of life." It will indeed be laying all other Churches under a great debt if the Church of Scotland gives a lead in the direction Dr. McIntyre indicates, for no renewal or revival can ever come in answer to our prayers except "with the wings of the faith once for all delivered to the saints."

A Layman and Elder on the Situation Dr. McIntyre has been followed by a layman, who is an Elder of the Church of Scotland, who asserts that "many in our pulpits are preaching a Gospel which every one of the great Evangelicals — Paul, Augustin, Luther, Calvin, Wesley, Chalmers, Candlish, Guthrie, Whyte, and a thousand others – would have regarded with abhorrence, as being the very antithesis to the truth of New Testament teaching." He continues: "It is no wonder that the people are drifting away from the Church, when so many ministers seem not to know wherein the Gospel consists. . . . A very distinguished man in the North of Scotland told me recently that, all his early life, he had never missed a Sunday in attending the Church in his parish, but never had he heard one sermon which dealt with Christ's death on the Cross for the guilty, never a discourse which made the way of Salvation plain, never an address from the pulpit which could have influenced one human being towards a life of conscious forgiveness and of happiness in the thought of the cleansing blood of Christ." Our Elder believes that the spiritual future of Scotland is in the hands of the ministers of the land. "If they will go back to the old apostolic doctrine, and preach Christ's substitution for the guilty; if they will insist on the reality of sin, and the inevitableness of its punishment; if they will rely on the power of the Holy Spirit and proclaim the might of the Spirit; if they will make vivid to their people the tremendous certainty of the second coming of our Lord as King and Judge; if they will call on their people to repent, and accept here and now the gracious assurance of the divine forgiveness through the Cross; if they will lovingly insist on every hearer personally accepting Christ as Saviour and Lord, we shall see a revival sweeping over Scotland which will be like life from the dead. The people are everywhere hungering for the plain old Gospel which has a unique power to touch the heart; how long will it be before the ministers give their congregations the spiritual food for which multitudes are yearning?"

No Sunday Theatres We have always held that the attack upon the British Sunday was an attack upon the day as a whole, and not merely one upon those who defend it, commonly termed as "killjoys," "cranks" and "puritans." This accounts for the strenuous efforts made during the Committee stages of the Sunday Performances (Regulation) Bill to bring theatres within its scope. It is a little amusing to find two prominent theatrical producers at variance when the case for the theatres was put, one, Sir Alfred Butt, lamenting over the theatres as a dying industry owing to Sunday closure, and another, Mr. C. B. Cochran, stigmatising this view as "bunkum," alleging that "not for many years has the theatre been in such a healthy condition as at present," and that therefore Sunday opening should be permitted. Happily, the amendment was defeated by a decisive vote of thirty-one votes to thirteen, and the result will be widely welcomed. Commenting on this decision *The Times* expressed the view that "the essential weakness of almost all the support given to the amendment was that it ignored the religious aspect of the question, and expressed itself as though the Christian tradition did not exist." This is true, but we should not lose sight of another fact, that the majority included some who probably realise that "bunkum" is a term to be applied to the whole Sunday Cinema agitation. We read in a newspaper that the Member of Parliament for North Islington told the Standing Committee who are considering the Sunday Performances Bill that on the previous Sunday he visited two cinemas, and found the audiences consisted largely of sweethearts, and that they did not seem to care what the film was about, showing greater interest in each other than in the film!

The Church and Religious Drama We have reached a stage in the religious life of our country which calls all who are placed in positions of authority and responsibility to return to fundamental Christianity. By the use of this term we do not imply a school of thought and action expressed by the unhappy designation "fundamentalists," and whose contention for the faith is often marked by the absence of charity in association with the truth. But we cannot lose sight of the fact that fundamental Christianity is being replaced by the use of attractions foreign to the great Commission to "preach the Gospel," and in consequence "Whist Drives" and "Religious Dramas" are prevalent as a means of bringing people to Church. We learn from the newspapers that the Bishop of Chichester, Dr. Bell, arranged for a performance in his garden of the "Play of the Maid Mary" on August 12th, the performance incorporating a subsequent "service in the Cathedral for the players, with prayers for the work of Religious Drama in the diocese of Chichester." In the light of this example a question raised by an ex-Moderator of the Church of Scotland, Dr. White, in the recent General Assembly at Edinburgh bristles with importance: "Could not the Church accommodate itself to the spirit of this age and supply a religion requiring less exacting observance?" The answer given was conclusive: "It *could*; and thereby might become a successful Church of the people—but it would cease to be a Church of God." The great need of these days is that we should go behind Religious Drama and all approaches to theatrical religion and preach Christ as the Saviour from sin. It is the absence of this message which alone accounts for the dearth of conversions.

The Ethics of Christian Discipleship That this fact is impressing itself in other directions is evident from an inspiring account which has reached us from the United States of America of the General Assembly of the Presbyterian Church of the U.S.A. which has been holding its 143rd General Assembly at Pittsburgh. Among those present and who took part in the proceedings was Dr. G. Campbell Morgan. In a report to the Assembly on "The Spiritual Condition of the Church," the retiring Moderator, Rev. Hugh Thomson Kerr, mentioned that this was the supreme issue before the Assembly. He said he had never known a previous Assembly born in prayer as the present one had been, and further commented upon the evidences of the working of the Holy Spirit in their midst. "We believe," the report continued, "that there should be a restudy of Christian Discipleship . . . we cannot build the Kingdom of God on unredeemed

humanity. . . . No pronouncement, no authoritative message, no encyclical, can solve the social, industrial and moral problems of our day, but they can be solved through the application of Christian Discipleship. It is not for us to command or to determine the form or manner by which the Holy Spirit shall find expression in our modern world. It is for us to prepare the path for His coming." This heart-felt report and the manner in which it was recommended to the Assembly brought a great hush over the proceedings, and there was manifestation of deep feeling as Dr. Campbell Morgan led the Assembly in supplication. The following recommendations were adopted, and we are glad to record them as evidence of a great step forward towards the quickening of the spiritual life of the Church in the U.S.A., and we note that a closing prayer asked God "for a great revival and for a renewal of faith in response to the cry of His children all over the land":

> This Assembly joyfully records its gratitude to Almighty God for the clear evidence given of the moving of His Spirit through the Church. We gratefully acknowledge the conviction that finds expression in many quarters that God is drawing near to us in a renewal of faith and prayer. We would step out into the coming year with new courage.
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> This Assembly heartily endorses this spiritual emphasis programme as the supreme issue of this Assembly, and recommends that the programme of the Church for the coming year be built, in thought and prayer, about this supreme spiritual purpose.
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> This Assembly instructs the General Council to do all in its power to encourage this emphasis through special communications and through conferences to the end that the power of prayer may be manifest, the message of the Gospel proclaimed, and the Church built up in her most holy faith.

Ulrich Zwingli, 1531-1931

The commemoration of the Quater-centenary of the death of Zwingli should appeal to all Protestants. Zwingli fought and died for the spiritual interpretation of the Sacraments against the Roman Mass, and thereby "blazed the trail along which the Free Churches of England and of Germany were to pass their strength." Born and brought up in Switzerland, it was in Zurich that his great work as a Reformer was effected, and there stands to-day (at the back of the ancient Wasser Church) a bronze statue to his memory, a life-like figure firmly grasping in its hands the Bible and a sword, with both of which he fought bravely for the Protestant Faith of the Word of God. It was in the noble Gross Minster Church that Zwingli preached and moved multitudes, and his name and work are still the crowning interest of Zorich.

The Birmingham Dispute

The controversy on Eucharistic teaching in the Church of England is coming to a head, and putting aside irrelevant details, the question which has to be decided is one of distinction between material and spiritual values. The Bishop of St. Edmundsbury and Ipswich contributes a healthy letter to the correspondence which has been in progress in *The Times*, in which he points out that the Catechism and Articles tell us that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," but "only after a heavenly and spiritual manner." This is an interpretation any Free Churchman can agree with, and does, but we doubt any measure of agreement amongst Evangelicals on his suggestion that "At the Reformation there were many reformers who would gladly have shaped the sacramental teaching of the Church of England on what we may call 'puritan,' or in our modern phrase, 'Evangelical' lines. She was guided, as many would say, divinely, to avoid that course, and to include in her doctrinal statements expressions that give ample room for an interpretation which we may call, again in our modern phrase, 'Anglo-Catholic.'" Happily, the Bishop continues, "But she did quite definitely refuse to give a place for a treatment of the consecrated elements when the purpose of Communion had been fulfilled that might continue to attach to these still material elements a spiritual significance." We heartily endorse the spirit and the sound wisdom manifested by the Bishop in his enlightening letter, but the controversy is an important and vital one, and niceties of interpretation will not satisfy those who are sufficiently acquainted with the teaching and practices of Anglo-Catholics to be aware that in Anglo-Catholicism, as in Romanism, when a duly ordained priest—in the apostolical succession, otherwise not—at the Holy Communion consecrates the Bread

and Wine the Presence of Christ is attached to the Elements, which thereby becomes syncaymous with the Body and Blood of Christ. This "Presence" is not conditioned by the faith of the recipient—it is present in, with, or under the Elements, and as such claims the worship of the believing Catholic. This is the view of the Roman Church, and also of the Eastern Orthodox Churches. It is, however, in complete opposition to the Cathechism and the Articles of the Church of England, the teaching of its Formularies, and the exposition of its Divines until a hundred years, and less, ago. The only safe guide to all Christians in the light of the Reformation teaching is the New Testament, which must be taken as a whole, and the teaching of which will be found to be consistent throughout. Our Lord, when He ordained the observance of the Supper, knew nothing of the teaching of Anglo-Catholics or the Mass, and it was the real absence that He stressed rather than the presence, for it was to be observed "in remembrance of Me" and "until I come." Those who follow the New Testament interpretation of the Supper of our Lord feed on Christ in their hearts by faith, knowing that He is present in the midst and in their hearts. They believe that He died for them, and that the sacred Elements are typical of His Body broken and His Blood shed, and by partaking of them they declare before all His death, until He comes again "in the Kingdom of His Father." There is nothing here of superstition or magic, nor of priestly precedence or pretension. We shall do well to be clear concerning the doctrines at issue, for it is the doctrine which matters, and if the doctrine of Anglo-Catholics becomes substantiated in the National Church it can never be acceptable to Evangelical Churchmen, or to the Evangelical Free Churches.

World Disarmament

If our readers will turn to the pages devoted to the letter of invitation to observe the Universal Week of Prayer and the universal topics they will find that both sections give prominence to the subject of World Disarmament. The Conference which is to meet at Geneva in February will be a gathering of international importance, and, we hope, of international agreement. It is not too much to say that upon the success or failure of this Conference will largely depend the future of civilisation, for another war, which is not impossible, would entail destruction which is too terrible to contemplate. In the present state of Europe there is much to disconcert those who look forward to disarmament and peace, and if this is true we should all have recourse to prayer, and not rely too much upon the human element. So far efforts at disarmament have not proved a success. We agree with Mr. Baldwin that what is necessary to overcome the fighting instinct is "higher spiritual ideals," and this means something more than human decisions concerning armaments, it calls for the acceptance of the Gospel of Christ, which alone can produce goodwill and the desire for peace within the hearts of those charged with responsibility for the destiny of men and nations. At the same time we heartily endorse the words of the Prime Minister, in his speech in the House of Commons, when he stated that "the questions to be decided are not matters of principles or intentions, but such matters as will bring the question of disarmament into the realm of ascertainable and checkable facts, so that when the Conference has been accomplished we shall have not merely piety but scales, we shall have not merely principles but standards, and we shall have something which each nation interested can examine, and can see that obligations undertaken by other nations are actually fulfilled." Speaking quite reverently, we hope this implies, in the terms of the old adage, that "we must trust God, but keep our powder dry." On the part of some emotionally inclined the subject of disarmament finds outlet in proposals which are undesirable and even ridiculous, and while we do not wish to appear to decide upon political issues we believe we speak for many who recognise that all war is not unChristian; the great thing to eradicate is the spirit which makes war possible. For this we need the world renewal for which we shall all be uniting in intercession during the Universal Week of Prayer, and if we realise how much depends upon the appeal to God for universal blessing, which only He can bestow, the Week of Prayer will be a memorable occasion, and the meetings will overflow with those desiring to besiege and beseech the Mercy Seat for peace in our hearts and peace between the Nations.

World Mission Notes

Missionary Reunions Engaged as it is in the work of missionary survey, and in fulfilment of its desire and function to further the work of Missionary Bodies in every land, the World's Evangelical Alliance wisely maintains at its headquarters in London a series of monthly Missionary Reunions. These are held on the third Thursday of each month at 3 p.m., and recently we were examining the representative list of missionary bodies which have been represented on these occasions during the past ten years. The new Session, which opens on Thursday, October 15th, will be an interesting one, and, from the programme which is before us as we write, will include surveys of work in India, Africa, South America, New Guinea, Palestine, and the Continent of Europe. We hope an increasing number of younger people will accept this invitation to be present on these occasions, and that all alike will make the gatherings widely known so that the widest possible benefit may result therefrom.

The Indian Situation While the Round Table Conference has resumed its discussions in London, and the newspapers are full of interviews and forecasts, we turn our eyes and thoughts towards India itself, and to those earnest groups of missionaries who are silently furthering India's welfare by the preaching and teaching of the Gospel of Jesus Christ. They need all the sympathy of which they can be assured, and if any words we write can serve to impress on the hearts of those at home the needs at this time of Indian Missions and missionaries to India good service will have been done thereby. Speaking recently on the situation in India and the work of the missionaries, Lord Irwin, the late Viceroy, paid high tribute to them, not only impressing the fact that they are doing work of quite incalculable value in India, but that their most powerful sermons are their own lives. As a result of the work of missionaries Christ's Name stands high throughout India to-day. "Any traveller in India must be struck by the fact that Christ is becoming part of India's life, and it may well be that the respect shown to Him will help us in our approach to our problems." Speaking of Mr. Gandhi's remarks concerning proselytism, Lord Irwin said that from his own knowledge of him it would require very strong proof to convince him that Gandhi, who is one of the greatest social reformers that India has known, has failed to recognise that the real work of Christian Missions is poles asunder from proselytism as commonly understood, and he added "I am sure he knows, as we do, that the work springs only from the irrepressible impulse of men and women who, knowing themselves to possess a treasure beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves to lifting the fallen, ministering to the oppressed, and bringing hope to those who have never before known its meaning." Lord Irwin stated his belief that the Indian problem of to-day can only be solved by the guidance of a Divine hand. "I admit," he said, "I am sometimes very anxious, but I keep as my motto Faith and Fear. I have every faith that it will turn out satisfactory, yet at other times according to the law, but I will not let my fear overcome my faith; rather it should be the reverse, our faith must be stronger than our fears." Let us all pray that public opinion, both here and in India, may come to see how much depends upon wisdom, restraint, and understanding, and let us ask that these qualities may be vouchsafed to all engaged at the Round Table Conference, and to those whom they represent.

Laymen and Missions A wave of secularism is sweeping the world, challenging the authority of Christianity, and, indeed, the very existence of religion. It is found in the mission-fields as at home, and altogether the world situation calls for the deep and prayerful interest of every Christian layman. We are glad to know that the National Laymen's Missionary Movement, the national council of which comprises laymen representative of many denominations, has found a new Secretary in the person of Lieut.-Col. L. R. Hogge, who we hope will be able to do much to make more

effective the contacts of the Movement with the large number of men in and outside the Churches who have not yet realised their personal responsibility for evangelisation. The N.L.M.M., in concert with affiliated organisations, is issuing an appeal to the laity of all Churches to throw themselves as never before into the cause of world evangelisation, and special efforts are to be made during the coming Autumn to bring home to such their responsibility in this great enterprise. What would our Missionary Societies do without the laity? And the further question arises, What can the laity do to help the Missionary Societies? It is not merely in the matter of finance that these questions occur, but in relation to that personal study of the missionary problem and the furtherance of missionary enterprise at home as well as abroad that the answer to these questions is found. It is the laymen who must bear the brunt of the tremendous task of building a new world "wherein dwelleth righteousness"; it is to the laymen that the Churches must very largely look for the support of the work at the home base; it is laymen who must shoulder the burden of the work abroad; and while we say these things in their special application to laymen as such we are not forgetful of the fact that similar words can be written concerning the opposite sex. We thank God for all in the N.L.M.M. and sister movements who are already sharing the great tasks which world missionary problems present at home.

Missions in Syria Dr. P. Erdman of the Beyrout Press, through which agency the Arabic translation of the invitation and topics for the Universal Week of Prayer is effected, mentions in a recent report that sixty-five per cent. of the inhabitants of the Republic of Lebanon are literate, while the percentage in Syria State is twenty-eight per cent. English and French have long been taught in many of the schools and thus literature of all kinds is open to an extensive educated and student class. It is arresting to learn that through the Beyrout Press in one year alone no less than forty-one million pages of Christian literature have been printed, of which over twenty-six million were Scriptures—for which the whole Arabic-speaking world looks to Beyrout. The Syria of ancient days is very different from the Syria of to-day, sandhills and hedges have given place to tarred roads, thronged with motor cars and lorries. Tramways run from one end to the other of Beyrout, and pine forests, which housed Bedouin encampments are no more. It is said there are already some eight thousand motor cars in Beyrout alone, and competition between road and rail makes travel inexpensive, and places once widely separated easy of access. The British Syrian Mission, which has recently celebrated its seventieth anniversary, speaks of the courtesy and kindness extended everywhere to its missionaries, and to all travellers, and of other signs of new life and growth which, despite the hard ground of the Moslem faith, fill with hope those who are so patiently and bravely sowing the seed of the Word of God. There can be no doubt that Syria is a strategic centre in the heart of the world of Islam, but we read in *Daughters of Syria*, the organ of the B.M.S. that there are many unoccupied fields, whole villages without a preacher or missionary to visit them, and even in Beyrout there is realisation of the little that has been done, and of the much there is still to do for great sections of the crowded population.

Kagawa of Japan In our last issue we gave a portrait of Dr Kagawa of Japan in company with Dr. C. Y. Cheng, of China. Dr. Kagawa has been visiting Canada, and one who has met and listened to him as he expounds his "Kingdom of God" Movement in Japan describes him as "Preacher, Teacher, Writer, Social Service Leader—in a word, Ambassador for Jesus Christ." It is estimated that fully fifty thousand Japanese have embraced Christianity as a direct result of Dr. Kagawa's movement. That Jesus Christ is the great and urgent need of Japan is Dr. Kagawa's belief, and he is responsible for the statement that "the teaching of Buddhism leaves no hope for the future, and as a consequence there are fourteen thousand suicides of young men and young women in Japan yearly." Dr. Kagawa further believes that Christian unity is desirable in Japan and pleads that national lines should be forgotten and the Kingdom of God placed first, denominational boundaries being obliterated, the supreme thing being to be known as followers of Christ—"the fruits of the Spirit

of Christ in every heart would lead," he believes, "to a new world, a world reborn." This is striking testimony to come from Japan, and seems to make us feel that after all our shibboleths on the one hand and our elaborate denominational systems and their clash of ideals on the other are not among things essential to the unity by which all the world is to be brought to know the love of God in Christ Jesus and that all who believe on Him are one in their faith, hope and charity. This will never be brought about by organisation, it is a matter of a state of heart, the outward expression of an inward urge under the power of the Holy Spirit.

"The Cat and the Cup of Coffee" Our old friend, Rev. Francis L. Denman, for many years an honoured Secretary of the London Jews Society, has written a leaflet helping to set before all, missionaries and others, that after all education is secondary to a new nature—it is only the Atoning Blood of Jesus Christ which saves and recreates all alike. The leaflet referred to narrates a legend (told by a late missionary of the C.M.S., the Rev. T. E. Zerbib, of Mogador). It is as follows:

The Court was sitting at Marrakesh, and in the course of conversation the question arose as to which was the better—a man born of gentle birth, or one who by education, discipline and culture, became, as we say, "a gentleman." Arguments for one or the other were so well balanced that preference could not be given to either. The Sultan then decided that a representative of each party should be chosen, and in a month's time bring the concentrated opinion of the two sides, and he—the Sultan—would decide which was the most convincing.

Soon after, one of the leaders was going on a business tour. He was seen early one morning superintending the lading of his mules with his merchandise. After much shouting and noise, as is usual on such occasions, he started amidst the many good wishes of his friends: "The peace of Allah go with thee! May Allah prosper you! and may Allah bring you back in safety!"

In the course of his journey he came to a large village, and seeing a native inn he arranged for his baggage mules, and went inside. Sitting down on a divan he lighted a cigarette, and awaited the bringing in of some coffee, which he had ordered. After a while he saw at the far end of the hall a green curtain drawn aside, and to his intense astonishment a cat came in walking on its hind legs, and carrying towards him on its front paws a small tray, upon which was a cup of coffee. "Oh!" he thought, "what a convincing proof this is in my favour; it clearly shows what a remarkable and interesting change can be made by teaching, training and discipline."

Later on when the landlord came in, the traveller said to him: "Friend, what a clever cat you have got, would you like to sell it to me?" "No," said the owner, "I value it too greatly; besides, we are very fond of it." "Well," said the traveller, "I much want such a cat, I will give you sixty dollars for it." "I cannot sell it," said the landlord, "it brings us so much custom." The traveller was so taken with the skill of the cat that he offered a hundred dollars for it. "No!" again said its owner, "if I were to sell it the man on the other side of the street would capture all my business, and I should lose my living." The traveller doubled his offer, and again said the owner of the cat: "I cannot part with my cat." As a final effort the traveller told the landlord of the café that he did not want the cat for himself, but wished to make a present of it to the Sultan, and that for this reason he would give five hundred dollars (£100) for the cat. The owner went away to talk with his wife, the result of this was that they decided to part with the cat for such an advantageous sum, "if business fails us, we can open a shop and sell burnouses, etc., and so get our livelihood." The five hundred dollars were paid, the cat comfortably placed in a basket, and its new possessor continued his journey.

On his arrival home, the rumour spread that he had returned with a splendid proof of what he and his supporters maintained, as the result of what education and training can do. The leader of the other party heard of this, and said, "If I were to ask him what his proof was he would not tell me. I will send my slave to his slave, and he will find it out." Having thus got to know about the cat, he made his plans accordingly.

The Court was summoned to meet at Fez. On its assembly the Sultan sat at one end of the hall on his throne, surrounded by his immediate courtiers in their state robes. On either side at the other end of the room sat the two leaders and their supporters.

The Sultan then called for the decisions that had been arrived at. It so happened that the possessor of the cat was first asked to speak. At once he told the cat to make salaams before the Sultan, such as it had been taught to do. The cat having performed this pleasing duty, then stood up on its hind legs and held out its front paws to carry a cup of coffee to the Sultan. The other party felt that it had no such manifest proof, and that their case would be lost, and they expressed their fears and disappointment to their leader. "Wait awhile," said he. The owner of the cat then told it to take another cup of coffee to the leader of the opposite party. When it had gone half way across the room the latter brought out from behind him a sack. Unnoticed he quietly opened it, and out ran a number of mice. Down went the cup of coffee as the cat bounded after the mice. All the education and training of the cat availed nothing! All outward restraint broke down. The old nature burst out in spite of all the pains and trouble that for years had been taken to repress the inborn instincts of the cat.

The legend was once told by interpretation to a godly living Moslem, a direct descendant of Ali the Prophet, who had made the pilgrimage

to Mecca three times, and wore the greatly valued green turban. At the conclusion of the story he said to the interpreter, the late Rev. Ibn Ebn Frishmuny, of Sidon: "Tell your friend that he has proved his point, man cannot of himself get rid of his sinful nature, he must have a Saviour." The Moslem was told of Jesus Christ, who by His precious blood saves and cleanses us from all sin.

Mystery of the Sadhu Sundar Singh *World Dominion* for October, among many interesting features, contains a note by Rev. R. McCheyne Paterson on the dark cloud of mystery that hangs over the fate of Sadhu Sundar Singh since he entered Tibet, "the closed land," more than two years ago, and concerning whom nothing is known, although it is generally supposed he has met with death, either by disease or violence. He always looked upon Tibet as the land to which God had called him for life or death, and although two of his European friends accompanied him as far as they were allowed to go when he decided to make the journey, he has never been heard from or of since. If, as must be supposed, he has faced death in order to carry the Gospel to those who sit in darkness, it is only in keeping with the Christlike spirit which the Sadhu manifested, and of which many in England had evidence when he visited us, and, it will be remembered, spoke, in company with Bishop Willis of Uganda, at an Annual Meeting of the World's Evangelical Alliance. On that occasion he made the following arresting comment on Christian Unity in its relation to the constraining love of Christ:

On one occasion, when walking alongside a garden, there was a boy in the garden, and he took a stone and hit it against a tree, against some of the fruit, and at once the fruit fell down. I said to the boy: "Look at the humility and forbearance of that tree. When you hit a stone against it, in return it did not give you stone, but fruit." And those who are in Christ will be fruitful in the love that they show to one another, and to those who say things against them they will give the fruit of love, which is the first great fruit of the Spirit. In India I knew a certain Brahmin, and a sweeper who was a Christian, and the high-caste Brahmin would not eat with the low-caste sweeper. But the Brahmin was eventually brought to the Saviour, and now that they are both one in Christ they not only don't object to eat with one another, but they love each other. In India we have high caste and low caste, and you have High Church and Low Church, and so the same thing is among you. You say your religion is true. But where is the truth? If you are believers in Christ you must be one. But there are so many divisions! If we are one in Christ we shall be united in love to one another, and other people will see Christ in our lives, and they will themselves welcome Him and be saved. If Christ is in us and we are in Him, there will be no difficulty in our uniting with each other. People who are one in Him will have that true Christian love which the World's Evangelical Alliance represents. In this way we shall be able to do great things.

C.M.S. in the Land of the Pharaohs On his journey to Australia the Rev. W. Wilson Cash visited Egypt and Cairo, and contributes to the C.M.S. *Gleaner* his impressions after a lapse of thirty years, when he first visited Egypt. He offers a fresh estimate of the value of C.M.S. work in Egypt, and comments upon the remarkable progress of the past seven years. Thirty years ago a missionary had to carry on evangelistic work with caution; to-day there is a changed attitude to Christianity and many have now a new conception of the message of Christ. Mr. Cash says "In a period when materialism and secularism are making such strides, missions are keeping before the people the spiritual ideals of life; and many are realising now that secularism is not a true basis to life, and consequently are finding their way to the Christian faith. C.M.S. missionaries are preaching the Gospel definitely and clearly, and the Church is growing in spiritual vitality and power." Changed lives are after all the best evidence for Christianity, and "Blessed be Egypt" is a prophecy which is becoming fulfilled through the transforming love and power of the Christian Gospel.

The Bible in China Rev. Edwin Smith, Editor of *The Bible in the World*, mentions (in an article in the L.M.S. *Chronicle*) that in the case of Chiang Kai-Shek, the military leader in China, the things that influenced him most, prior to his baptism in 1930, were first, the godly life of his Christian wife; second, the reading of the New Testament; and third, the conduct of a missionary doctor, who, in spite of being badly maltreated by a band of soldiers, rendered them splendid service after battle. At his baptism the General remarked, "I feel the need of a God like Jesus Christ," and his conversion is stated to be one of the outstanding events in the recent history of the Christian Church in China.

Books Worth Reading

THE LITTLE BIBLE: SELECTIONS FOR SCHOOL AND HOME. (Oxford University Press. 2s. 6d.)

We have devoted a good deal of time to this small volume, beautifully printed and altogether attractive as a publication. It has been produced under the joint auspices of the Leicestershire and Kent County Educational Authorities by a Committee composed of representatives of the Church of England, of the Free Churches, of School teachers, and of the County Educational Committees. An external Advisory Committee were consulted at various stages in the progress of the work, and the names of those composing this Committee are such as to ensure that the influence of modernism dominates the volume, a saving hope finding expression in the Preface that the anthology "will not take the place of the full Bible. Rather is it hoped that the use of the Little Bible may lead to more loving study of the complete Book." This is in its favour, and there are some admirable features in the volume as a whole, but we draw attention to three main criticisms. In the first place the title strikes us as unfortunate, and although we do not suggest that this was or is chosen to interpret the view held by some that the Bible as a whole is not suitable for young people we deprecate the use of the diminutive. Secondly, it is unfortunate that the names of those composing the Committees referred to, and responsible for the "Appendix for Teachers and Parents," as, for instance, V. F. Storr, F. C. Burkitt, Dr. Selbie, Dr. Wheeler Robinson, and others, are those representing the modernist school of thought; and thirdly, we must dissociate ourselves and many whom we represent from some of the conclusions of the authors on the subject of Inspiration and the writers of the Books of the Bible "holy men" who "spake as they were moved by the Holy Ghost." To say that these writers "remained free to put down their own messages in their own way," and that "we cannot treat the stories of the Patriarchs as if they were exact chronicles," is to suggest that the Bible does not confirm, and to reveal the gulf which exists between those who believe that "all Scripture was given by inspiration of God" and those who do not. As we have indicated, the volume possesses admirable features and valuable information, but for ourselves we should prefer to use the Bible as a whole, and if necessary for younger minds to accompany it by an "Appendix" compiled by such authorities as Dr. Campbell Morgan, Dr. D. M. McIntyre, and other scholars who hold that the Bible was "inspired," not "dictated," and who in interpreting "inspiration" believe that the word "plenary" applies to the Sacred Records as a whole as being indwelt and vitalised by the Holy Spirit.

ROME AT CLOSE QUARTERS. By J. W. POYNTER. (The Epworth Press. 3s. 6d. net.)

This is an *apologia pro sua vita* by one who has learned that "The Roman Church, however great and venerable, makes claims upon belief and allegiance which are mistaken and therefore dangerous." Mr. Poynter, who is well-known to our readers, and much esteemed for his excellent spirit and his fairness in controversy, does not set out merely to attack the Roman Church, for, in his Preface, he states that "an institution with so long a history, and with so many devoted followers, must have elements and powers of great good." Perhaps some will understand this better if we distinguish between Roman Catholics and the Papacy or between the loyalty of the Church to Christ as being "very God of very God, begotten not made, being of one substance with the Father, by Whom all things were made," and the political ambitions of "an ancient institution" which we once heard described as "the masterpiece of hell." In the early part of his volume Mr Poynter describes how he was led to seek admission into the Roman Church, gives full particulars of the course of training, and of his first Communion, of confession, the Mass and other religious services. We do not particularise on these as we wish our readers to procure and read the volume for themselves; but as revealing the interest which Mr. Poynter maintains throughout we may refer to one or two matters which have impressed us. In speaking of the Roman doctrine and practice of

"Confession" he remarks "There can be no doubt that such a compulsory system is a grave evil, as being an engine of tyranny. Moreover, it is a source of endless miserable perplexity to countless minds." The author's remarks on the "Papacy" are not only impressive but important, revealing how the Papal power is built up by mere worldly power, and how, in consequence the history of the Roman Church shows a very human development, and the Church in its present position in the world to be full of logical inconsistencies. Then the description of the means adopted for Roman Catholic propaganda in England is impressive for its frank admission of the unreality of the constant appeals of Roman Catholics to the principle of tolerance, while they themselves and the organisation they serve are opposed to tolerance. "She desires it where she is weak, and opposes it where she is strong." The author's experiences while a member of the Westminster Catholic Federation are illuminating (pp. 92-26), and should be widely read.

The concluding portion of the book is a comprehensive survey of the Roman Catholic Church at the present time. Mr. Poynter is of opinion that Roman Catholics in England are not increasing in proportion to the general increase of the population, but that their ratio thereto remains at best stationary. He points out also that the very common opinion to the contrary is founded on the increased energy of propaganda. There is a useful description of Roman Catholic Societies, and a closing section devoted to "Roman Catholic Terminology."

A LIFE OF JESUS. By BASIL MATHEWS. (Oxford University Press. 7s. 6d.)

After coming back from the lands where Jesus lived and died Dr. Basil Mathews tells us in his Preface that "I started to try to write down the story of Jesus' life so that it should be at least real to myself. I tried also to set it down in language real and living for a boy or girl who has never even read or heard anything about Him. To do that with complete success is, of course, impossible. In the attempt, however, I have lived for months at a time, and travelled one year after another in the land where He lived, and have followed the tracks along which Jesus walked in Palestine. I have tried through those years to feel and think my way into the life that He lived, the truth that He taught, and, most of all, what He Himself was in relation to the life of the people under the Roman Empire in His day. This has not only thrown light on many things that were before obscure and difficult for me to understand, but it has helped to make the drama of His life so enthralling and convincing to myself that I could not but try and set it down." Dr. Mathews' narrative occupies a closely-packed volume of 470 pages, illustrated with original photographs taken by the author in Palestine and Transjordania (there are thirty-three in all), and altogether the volume is one to be commended for the purpose for which it is intended. We wish, however, that Dr. Mathews could have embodied in the Preface, or in the "Appendix" some clear, definite statement concerning the Deity and Lordship of Jesus as the Saviour of the world. This may be an oversight, to be remedied in future editions, which we hope the volume will entail. The book can serve a great purpose, and will; it can serve a still higher purpose by ensuring that those for whom it is devised are brought into touch not merely with the historical Jesus of Nazareth, but with Him who declared Himself to be not only the Messiah of the Jews, but the Divine Saviour of all who believe on Him and follow Him fully.

CHRISTIAN FAITH AND LIFE. By WILLIAM TEMPLE, Archbishop of York. (Student Christian Movement Press. 3s. net.)

This volume presents the Archbishop of York's recent Oxford Lectures, during a Mission he conducted there, the issues from which were of high spiritual value. There are eight sections, and among them we mention "The Meaning of the Crucifixion" and "The Holy Spirit in Life" as being messages for to-day, and conveying illumination which is characteristic of the spiritual attainments of a leader of men whose loyalty to Truth is second only to his loyalty to Him who declared Himself to be "the Way, the Truth, and the Life." Another valuable section is "The Place of Christ in History," but throughout the volume is one to be read, studied, and to be lived.